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COLEGIO INTERNACIONAL AT BARCELONA, SPAIN. (See page 300.)

Life and Light

Vol. XLIV.

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No. 7

Do not fail to send a delegate to Northfield, July 10-17, who shall bring back suggestions and inspiration to your auxiliary for the study of The Northfield "The Child in the Midst," as well as many hints on new Summer School. methods for increasing the efficiency of your society. Dr. F. B. Meyers, Mrs. Montgomery, Mrs. Peabody, Miss Mary Peacock, Miss Edith Thompson, are among the leaders who are expected to be present. Send to the Board headquarters for circulars.

The first week in June brought as usual the interesting and significant annual conference of the American Board with its newly appointed Conference for missionaries. Those attending who are the especial Candidates. charge of the Woman's Board of Missions were Miss Stella Mildred Cook of Shoreham, Vt., designated to Foochow, Miss Katharine S. Hazeltine of Glen Ridge, N. J., who is looking forward to work in the Eastern Turkey Mission, Miss Olive Greene, under appointment for the Western Turkey Mission, Miss Ethel W. Putney of Wellesley Hills, who after a year of study, expects to join the same mission (see following page for details concerning these two workers), and Miss Clara W. Newcomb of New London, Conn., not yet designated. Miss Laura D. Ward, daughter of the late Mr. and Mrs. Langdon S. Ward, also attended the conference, having made application to the Board for appointment. Miss Mary E. Cole, who expects to go soon to Trebizond, was excused from being present. The young women who have been adopted by the W. B. M. I. are Miss Kate E. Chambers, daughter of Dr. and Mrs. W. N. Chambers of Adana, Turkey, a Bryn Mawr graduate, who has also done post graduate work at Columbia, and who is designated to the Central Turkey Mission; Miss Katharine P. Crane, a graduate of Smith College, and well known as a Y. W. C. A. Secretary in New England, who has already taught three years in Peking, returning under missionary appointment as a teacher in the Union College. Miss Portia Mickey, an Oberlin girl, who expects also to go to Peking.

Miss Ella C. Hoxie, who will probably go to the Marathi Mission, India, and Miss Cecile Bowman, designated for Albania. Miss Lucy K. Clark, Miss Katherine F. Fanning, Miss Helen Tow, Miss Rosina C. Wehking and Miss Ethel E. Bush are among those who attended, although not yet designated. The whole number was about forty,—a full list of names and assignments appearing in *The Missionary Herald*.

The forenoons were given to instruction from the officers of the Boards, while time was allowed for recreation and sight-seeing in the afternoons. An impressive service with communion took place at the Central Church, Boston, Sunday morning, June 7, with sermon by the new pastor, Rev. W. L. Sperry, who is a member of the Prudential Committee. In the evening the farewell meeting was held at the Newton Centre Church, Rev. E. M. Noyes, the pastor, conducting the service. The introduction of the missionaries was in charge of Secretary Eddy, and the session was full of inspiration and cheer, with the messages of the young workers striking the keynote of courage and consecration, and the earnest words of Secretary Edward Lincoln Smith in closing.

Miss Olive Greene, who spent a year at Smyrna, teaching with great acceptance in the Collegia'e Institute there, has now received appoint-



MISS PUTNEY

Two New ment as a
Workers. mission-
ary of the American
Board and expects to
return to Smyrna in
the fall. Miss Greene,
whose former home
was in Belmont, Mass.,
is a graduate of
Wellesley College,
class of 1906. She
had a year of travel
and study in Germany
and some experience



MISS GREENE

in teaching before going to Smyrna. Since her return in 1913 she has made the tour of the world with her parents and is spending the summer in South Harpswell at their summer home before taking up her life work on the mission field toward which she is eagerly looking forward. Miss Ethel W. Putney, born in Wellesley and a graduate of the

college there in 1902, is well known as a leader in connection with the Missionary Education Movement and the young people's department of the American Board. At the time of the World in Boston she superintended the training of the ten thousand stewards and has given much volunteer service during the years she has been detained from the field. After a year of special study, Miss Putney will probably go as a permanent worker to Gedik Pasha, Constantinople.

And yet,—grateful as we are for these earnest recruits so full of promise, the Woman's Board of Missions does not forget the many faithful missionaries at home and abroad who scan eagerly the list of assignments and turn away disappointed, saying, "No one yet for —!" The Woman's Board is still calling for *nineteen* new workers, as follows: For South Africa, two teachers, one trained in Domestic Science; for Turkey, six young women,—for Aintab, a trained nurse, also a nurse for Bitlis, for Harpoot a normal teacher and a touring missionary, for Marsovan a science teacher, and for Sivas a trained nurse; for India, a nurse for the Madura Hospital, and two teachers for the girls' boarding school; for Ceylon, a kindergartner for Uduvil; for China, a doctor for Foochow, a teacher for Diong-loh and a teacher who will also do some evangelistic work for Tung-chou; for Japan, three new workers are most urgently needed—a teacher at Matsuyama, an evangelistic worker at Miyazaki and a kindergartner, who will combine some evangelistic work with her teaching, at Tottori; for Micronesia, a German-American teacher for the girls' boarding school at Kusaie. Shall we not find some of these workers before the summer months have passed? Pray with all your hearts, dear people who love the missionary cause, that God will "thrust forth more laborers into his harvest."

The candidate secretary of the Woman's Board, Miss Helen B. Calder, is eager to correspond with any young women having suitable training who might fill these vacant posts.

Heartfelt sympathy is felt for Mrs. Mary C. Winsor of Sirur, India, in the sad bereavement she has suffered in the sudden death of her son, **Missionary** David, who was killed by a fall from his horse in Sirur, **Personals.** April 22. Mr. Winsor, though not under appointment, has been assisting in the work at Sirur and the blow is a heavy one for the widowed mother.

Miss Mary T. Noyes, principal of the girls' school at Madura, has been very ill at Kodaikanal, and a recent cable brings the news of a serious operation from which she is recovering.

Mrs. Stanley Emrich of Mardin, Turkey, who was so generous to the Woman's Board during her recent furlough in the matter of addressing meetings, writes of her continued invalidism after a three months' siege of typhoid fever. Although gaining, Mrs. Emrich still walks with a cane and has not been able to go over the stairs. Many friends join in the prayer for her complete recovery. Nor do we forget Mrs. Andrus and Mrs. Thom of the same station who are in feeble health.

Dr. Ruth Hume and Dr. Stephenson of Ahmednagar recently met with an accident while driving. Dr. Stephenson escaped injury but Dr. Hume broke her collar bone and sustained other slight injuries.

One of the assets of the Woman's Board is the gathering of its faithful hosts in groups larger or smaller, to discuss methods of work, to compare

Many Spring notes and to receive inspiration from the missionaries who Meetings. never seem too tired to "go to meetings." There have been many Branch and county meetings the last six weeks and it is obviously impossible even to mention them all. The annual Branch meetings of Berkshire, Eastern Connecticut, New York, Eastern and Western Maine, Norfolk and Pilgrim, were of unusual interest, and those attending the semi-annual meetings in Essex, North and South, Hartford, Springfield, Worcester County, Middlesex, Philadelphia, Old Colony, Vermont and several other Branches, report much quickening of enthusiasm.

The semi-annual meeting of the Woman's Board held in Concord, May 14, was attended by about four hundred women, taxing but not daunting the hospitality of our kind hostesses of the Trinitarian Congregational Church. The program was most effectively carried out and the Service of Intercession, led by Mrs. J. G. Williams, recently of Redlands, Cal., was one of deep spiritual tenderness. One of the most pleasing features of the day was the presence with us of Dr. W. E. Strong, whose address on "A Woman of India," was one of the first he had given since his return from his deputation work abroad.

In all these and many more gatherings of the spring season, we are as ever indebted to the missionaries who give their furlough time so generously. Miss Daniels, Mrs. Knapp and Mrs. Browne of Harpoot, Miss Blake of Aintab, whose service throughout the year has been most helpful, Miss Matthews of the Balkan Mission, Miss Perkins of Foochow, Miss Judson of Japan, Mrs. Howland and Miss Gleason of Mexico are among those who have been heard with pleasure and profit at these various

meetings. Dr. Katharine Scott, who has been especially occupied on behalf of the Golden Anniversary Gift in furthering the plans of those Branches which are helping toward the \$50,000 needed for the new plant for the Madura Hospital, has also given her time generously on other occasions.

Yes, so successful have been the Institutes held by the Woman's Board the past year that already several of the Branches are in correspondence

More Institutes? with the home secretary in regard to other similar meetings in the fall. Printed announcements containing a possible program will be sent to Branch presidents early in September.

The Committee on Christian Literature for Oriental Women, appointed by the Interdenominational Conference of Woman's Boards of Foreign

Committee on Missions at their triennial convention in Philadelphia, in February, 1912, have been working quietly to gather information as to the amount and quality of the Christian reading available for women and children on the mission fields. The investigation reveals a lamentable dearth of suitable booklets and leaflets adapted to the use of those not able to read English and a great need of a more systematized and co-operative plan of work, for the economy of time and money along this line. At a recent meeting of this committee held in New York, Mrs. Henry W. Peabody, just returned from her visit to the mission fields, brought much valuable data which she had gathered for the forwarding of such a plan. Her testimony was corroborated by other members of the committee, Mrs. Stanley White and Mrs. Henry G. Safford, who have also visited the Orient during the past year. All these ladies spoke of the flood of evil and infidel literature which is being scattered freely through the mission fields, also of the plentiful and appealing leaflets and books now being issued by the Buddhists. "While the good man slept his enemy sowed tares." It is none too soon to undertake certain pieces of work in co-operation with the missionaries who have signified to Mrs. Peabody their willingness to give their services for translation work, if the money for the printing and circulation of the little books can be contributed by the Woman's Boards. Some definite plans are now being formulated with the advice and approval of the Commission on Christian Literature appointed by the Edinburgh Conference of which Dr. C. H. Patton of the American Board is the vice chairman.

THE TREASURY RECEIPTS

	For Regular Work			For Golden Anniversary Gift	For Special Objects	From Legacies	TOTAL
	Branches	Other Sources	Total				
May 1-June 1 Oct. 18, 1913-	\$16,567.37	\$1,315.83	\$17,883.20	\$4,137.61	\$424.43	\$670.00	\$23,115.24
June 1, 1914	77,475.36	3,696.49	81,171.85	33,850.29	1,806.91	27,405.20	144,234.25

FIRST LESSONS IN CHILD WELFARE AT TUNG-CHOU

BY DELIA D. LEAVENS

IF you imagine life in the East slow and placid you are quite mistaken, —at least I am not finding it so. I have learned a good deal in my eight schools this year, but only enough to make me realize how much more there is to learn and to do. I have tried to do a little calling, too, in the homes of the pupils, and have spent several afternoons with the Bible women, but I have not nearly made the rounds and I fear shall not this year. It is not of the schools, however, I am going to write this time, but the woman's work, which is not properly in my department.

Since Mrs. Frame came back there has been a good deal going on in our Woman's Christian Endeavor Society. At the annual meeting last winter she was elected president much against her will, but it has proved a good thing for the society and the members were clever enough to realize it. The society has been in a rather half alive condition for some time and needed a good stirring up. The women are busy in their own homes and cannot give very much time to meetings or work for others, but we felt as if they might do a little more. Mrs. Frame invited us all to her house one afternoon, and we had an uproarious time playing games and consuming tea and cakes. At the close she revealed to us a plan she had been thinking of, to wit, that we might do a little more for our heathen neighbors. She suggested that those who lived in neighborhoods where there were a good many outsiders, might invite their neighbors in to hear a little about the doctrine. Those who would like to try doing a little preaching might go to these places and talk to the women. There was an immediate response in the matter of houses, and about ten were offered as centers for preaching. Only two Chinese women offered to go out, but half a dozen more have been glad to go with some of us foreigners and have grown very much interested. Preaching is too dignified a name for what we do. In some places we have only six or eight women and talk very informally with them on various subjects trying to make friends with them rather than to force our views on them. In other places the audiences number twenty or thirty women and as many children, and we have had to take the schoolgirls with us on Sunday afternoons to help with the children. The variety of women one meets is very interesting, ranging from the poor in rags to the rich in silken gowns.

Besides this attempt to reach the population of Tung-chou in or near its own homes, we have invited the women to a series of lectures at the

church. We had some lectures last year, but this year there are larger crowds and greater interest. We were quite overwhelmed the first time when they poured in and poured in, and all but filled the church. There must have been each time about two hundred women and as many children besides the fifty schoolgirls. Our first subject was tuberculosis, its cause and prevention, the second, kindergartens, with specimens of the gifts and the children's work. This was to create an interest in the two kindergartens we hope to open next fall. Some of the little Chinese and foreign children had been trained to sing some kindergarten songs which proved very taking with the audience, which likes variety and amusement. With this fact in mind we tried to think of something for the next lecture which should appeal to their eyes as well as their ears, and settled on the care and training of infants. Perhaps you think that not a very fruitful subject for entertainment, but at least you will concede that it was a practical one since every other woman in the audience had a baby in her arms, and a child at her heels. The subject was divided into three parts, the first on the care of the baby during the first five days with demonstrations on a rag doll. The Chinese have some curious customs, one is not to give the baby a bath till the third day and to bind up the poor little thing very tightly. A little wholesome advice and suggestions of new methods was not out of place and was received eagerly by the women. The second subject was the bath and was presented in dialogue form. One of our Chinese women pretended to be quite ignorant of foreign ways and when called upon by one of the foreign ladies is much surprised to hear that she bathes her baby every day even in the winter. "I am waiting till summer to bathe mine," she says, "she would surely take cold." After a little more conversation, she asks the foreign lady to show her how she does it, and the rag doll is again produced. All the utensils, soap and towels used are just the ordinary things that any Chinese home would have, and by means of questions and answers all the important points are brought out. The audience was hugely amused but listened very attentively and must have taken in most of the points. They laughed heartily when some of their own superstitions were referred to and seemed to approve of what they saw. The third part was another dialogue, only this time the foreigner was at home and received a call from a Chinese. She began by asking, "Where are your children? How do you have time to be sitting here all alone?" and learned that the dear child had gone to kindergarten, with more free advertising for our new enterprise thrown in. The younger was going to sleep. As Chinese mothers always hold

their babies till they get to sleep this was very strange news and led to a talk on regular habits. The foreign mother is about to provide the baby's food and her caller looks on and asks many questions. The foreigner tells what is the best brand of milk and where it can be procured, and of a shop whose proprietor has promised to lay in a supply of proper bottles. After seeing the bottles washed and the milk mixed and put into the bottles, the caller goes home, saying, "I shall certainly tell my neighbors about this and how much less work the foreigners make of their children than we do of ours, carrying them about all the time and feeding them whenever they cry." We hope that more than one woman in the audience could echo that remark and from the comments I have since heard I think that several have. I do not know any better way of recommending our gospel to people than by teaching them how to make their homes clean and really homelike and to save their little children from illness and death. They are ready to listen now, some of them even anxious to learn. China is changing, there is no doubt about it. Aren't you glad you are helping even a little bit of a part in helping the Chinese to change in the right direction?



A CHINESE TOY SHOP

A NEWCOMER IN SMYRNA

BY GLADYS STEPHENSON

SMYRNA as a city is very interesting to me. I enjoy the strangeness of it all, the quaint little shops which seemed to me at first so dark and unpromising, but which have supplied me with the same sort of things that American stores have heretofore provided. I have enjoyed the funny donkeys which are such common sights on the streets; the camel trains passing our school daily; the gaudy dresses of Turkish men and the more sombre dresses of the women. It has all been very strange but how I have enjoyed it!

So much for the city. I know you are interested in the school, so I shall try to tell you a little of what my work among these girls has meant to me. I was surprised at first at the fluency with which our girls spoke English. I had not expected it. I think that is one of the reasons why I have never felt even a twinge of homesickness. The girls are required to speak English except Saturday and Sunday, then they can speak their mother tongue. In the schools we have Greeks, Armenians (about an equal number), Jewesses and a few Turks. It is in the Turks that I am most interested. Of course, I love the others very dearly and long to give just as much of my life to them as to the Turks but because of the life that Moslem girls are required to live I long most of all to serve them.

Our newest little boarder (we have fifty boarders) is a Turk. She is about ten years old and such a little roly-poly. Her parents are quite wealthy so want the best for her and her little baby brother. When she came to the school she did not speak a word of English. Because I am learning Turkish it became my duty (and such a pleasant one!) to teach little Feteye English. She is a very earnest, eager little pupil and a constant joy to me. I know you would laugh if you could hear me teach her. My Turkish is exceedingly limited, her English is also limited, so I am compelled to explain things partly in Turkish and partly in English. Every time I teach her a new word her first question is "Ne demek"? "What does it mean?" And so I have nicknamed her my little "Ne demek." If she is allowed to graduate from our school (and her parents are hoping to keep her with us that long) she will be with us for at least five years longer. What a change can take place in that little girl's heart. Now she is a strict Mohammedan. I do earnestly pray that she may be won to Christ and through her many others.

When I think of what a door my knowledge of Turkish is going to

open up for me, I am sent back to my language study with a new zeal. No one of the missionaries in our school speaks Turkish, they speak either Greek or Armenian, so I feel as if I just must give my best to it these first two years. I study all the afternoon and teach all the morning. Of course, all my classes are conducted in English. I have the little sub-freshmen in Bible and arithmetic. In Bible we have been



FETEYE AND ONE WHO LOVES HER

studying Saul and David. Several days ago I gave the children a test, asking them, among other things, to tell me who Jonathan was. Here is one of the answers. "Jonathan was one of the goodness people." In my Bible class I have mostly Armenians and Greeks, one Jewess and one Moslem. I feel so utterly dependent on God for strength and guidance. The girls are so interested and take such active part in the discussions. Lately we have emphasized the sin of lying. Their latest problem is this—Is it a sin to tell April Fool stories? That is a very practical question with them. I realize the importance of the work in the Bible study so I am most eager to do that to the best of my ability.

Besides these studies I teach botany, zoology, algebra and geometry. That sounds rather like an American girls' school,

does it not? I have an eager set of girls to teach and love the work with them. Every week I take the girls for two walks. They march two by two and I always feel so proud of them.

Every missionary has "school daughters," that is, certain children are

given to her for her to watch over them especially. I have three girls,—Nouvar, a quick, loving girl of eighteen years, Elroubie, her twelve-year-old sister and Kobarig, a little girl whose real mother has just died. The first two girls are daughters of an Armenian priest and cannot afford to pay the full amount of tuition and board so are taken at a reduced rate. Some of our finest children are taken like that.

The religious life of our school is very strong. I cannot tell you how many girls have talked to me of their love for our Master, their desire to serve him. One little girl has just been converted. She came to me only a few days ago telling of her decision to lead a Christian life and asked me to pray for her. I promised to do that gladly. Then as she was leaving she said, "Won't you pray with me now?" God is working in her heart now in a very sweet way and we are all praying that she may be a strong Christian girl. Sometimes I think we limit Him by our own lack of faith.



A WALK IN GUEZ TEPE
The new site for the Collegiate Institute

Missionary life, like any other for that matter, has its trials and crosses, vexations that have so many, many times to be met over and over just as dishes have to be washed and meals prepared and chores done and disagreeable customers handled until the last ounce of patience is exhausted. Multitudes of daily duties crowd the prayer-life of the missionary just as they do in your busy life. People have remarked to us that missionaries are forced by the character of their work to develop an abundant prayer-life; but unless the missionary sets his face like flint, the daily calls will devour his prayer-life just as surely as they do for the friends in America.—*A Missionary Wife in the Philippines.*

A VISIT TO BARCELONA

(See frontispiece)

Two Wellesley professors, Miss Coman and Miss Bates, who have recently visited our school in Barcelona, Spain, send the accompanying gratifying report of their visit.



Front View of One of the Small Houses at the Colegio, Barcelona

We are using our first opportunity to send you some account of our visit to the Colegio Internacional. The chief interest in going to Barcelona was the prospect of seeing our sister institution, but our effort to get into telephonic communication with the school on the first evening of our arrival failed, but on the following day we made our way (by no means a difficult one as it proved) out to Sarriá. We received a cordial but astonished welcome. They had not received our letter and were wondering where we were. (The telephone promised a month ago was not yet in, and our letter was not delivered at Pinar until Saturday, so slowly does the Spanish world move even in Barcelona!)

Besides Mr. Gulick, Miss Webb and Miss Morrison, we met Miss Lamb of the faculty

and Miss Wheeler and Miss Day, Mount Holyoke graduates who are studying the Spanish language and literature under the protection of the Colegio. It was a great satisfaction to find Miss Webb looking so well after her serious illness of the winter. Mr. Gulick, too, seemed full of life in spite of the rheumatism that has crippled his right hand. His spirit rises to meet any old obligation or new interest with a zest that is really marvelous. Miss Morrison looked in excellent health and spirits.

The following Wednesday being a holiday, Miss Webb arranged that the faculty and various Spanish friends should meet us for tea in the very pleasant reception rooms of the Colegio, and there was then opportunity to go



Dona Benigna and Dnoa Manuela,
Helpers at the Colegio

over the buildings and to see the environs by daylight. The situation of the school seems to us in every way delightful. Sarrià lies between Barcelona and Tibidabo, a fashionable mountain resort. The school buildings, as you know, are situated at the foot of the mountain and lie considerably above the city level. The air is much dryer than in Barcelona, and the fogs do not reach this site, although the sea is visible from the east windows. The slopes of the mountain are covered with pine forest and the scent of the balsam is in the air. The neighborhood, too, affords many pleasant walks and drives, and delightful excursions may be made from Barcelona up and down the coast and into the Pyrenees.

The buildings seem admirably adapted to their purpose. The dormitories are really on the cottage plan, with a teacher in charge of each house. The new building was constructed in accordance with Miss Webb's own plans, and affords ample assembly hall, library, class rooms and a chemical laboratory. The flat cement roofs are an excellent feature in this comparatively dry climate, and the students were enjoying them to the full, on this holiday afternoon, with roller skates and various games. The younger girls were playing on sand piles in the garden. We were glad to find the rooms provided for Miss Webb, Miss Morrison and Doña Benigna so comfortable and attractive. It was a pleasure to meet Miss Wright and Miss Coe, and to hear them talk of the school interests. We saw, too, some of the students, among them Esther Alonso's charming little daughter.

The guests of the afternoon were of especial interest to us because of our interest in education in Spain. Mlle. Lack, a cultivated Swiss lady, offered to take us to see the industrial institute organized by Señora Verdaguer, an admirably administered affair but under distinctly clerical influence. Señor Oms, secretary of the Provincial Commission on Education, talked of the Catalan movement and of the purpose of the Commission to found an industrial school for women on the lines of Simmons College. Señor Vila, the competent head of the most modern boys' school in Barcelona, discussed the value of the Montessori method of



VIEW OF GARDEN AT COLEGIO

developing intellectual persistence, a much needed quality in Spanish youth. Señor Montoliu, a young marquis with cosmopolitan culture, who has discarded his title and is devoting his energies to social service, described the "Museo Social" recently organized as a social welfare center for Cataluna and invited us to visit it.

Miss Webb tells us that Barcelona is a city of extremes and that in Sarriá, at least, the radical element is outnumbered by the ultra-conservative. This renders the issuing of invitations a delicate matter. Even among the liberals there are many cliques, and they carry their differences so far as to refuse to meet their opponents. In such an atmosphere, the attitude of religious tolerance maintained by the Colegio Internacional is an important influence. The constituency it aims to reach is the professional class, the men of brains and progressive ideas whose daughters are likely to use a liberal education in the furtherance of tolerance. The Colegio is accomplishing in Barcelona what the Internacional Institute is doing in Madrid for the emancipation of Spanish women, and both are developing with unhoped-for rapidity.

GENERAL NEWS

UN CONGRESS (A CONVENTION)

From *Las Noticias Lunes*, the Barcelona daily paper, we reprint this interesting account of a Christian Endeavor Convention held in that city in May.

Yesterday afternoon the Protestants held in the Palacio de Belles Artes the "District Convention of Christian Endeavor," previously announced, and which has for sometime been exciting a good deal of comment. The convention was held in the central hall of the palace, and among the audience there were many women and children. In order to prevent any attempt at disorder the government authorities had taken great precautions, so that the surroundings of the palace were under the military control of the civil guards, as well as all the streets near the building. At four o'clock in the afternoon, the police seized various groups of young fellows that were staying around there; seizing various weapons and taking them to the lock-up. The same thing happened in the Calle de la Princesa with others, who were defended by priests who objected to their arrest. Some forty men were arrested, who were given their freedom some hours afterwards and their weapons, about fifty in number, returned, many of these being knives. The program was carried out as

announced, speeches being made by Señores Estruch, Longas Aranjó and Dr. Clark, the founder of the Society of Christian Endeavor, who spoke in English, being interpreted by Señor Smith. Songs were sung by the children and several hymns by various groups, and young Señor Longas played on the organ the Prelude of Parsifal.

The meeting ended at six o'clock without accident. In order to avoid trouble every evangelical church in the city was protected by civil guards during the meeting and until late evening. The only trouble besides the arrests was an attempt to set fire to the door at Number 22 Calle de Ripoll, by young men who had put petroleum on the doorway of the Evangelical Chapel. They left a bottle and fled pursued by the police. The civil governor told the reporters at night that he was well satisfied at the outcome of the day for there had been much threatening and he had feared fatalities which, however, had been prevented by the precautions he had taken. "This was done first because of the Catholics, for I believe that they have approved of me in their hearts for avoiding any catastrophe; secondly for Barcelona—to avoid any spectacle that would be unworthy of her culture, and lastly for the Protestants themselves for in the carrying out of an act permitted by the law, they have a right to the protection of the law."

Complaint has come to me, he said, from a commission of young men from the "Defensa Social" who complain of the distribution of books containing attacks on the Catholic dogma; and because on the back of the programs appeared the notices of Protestant chapels existing in the city, and objected to Dr. Clark's benediction, "God bless you, one and all," that was judged repugnant to Catholicism. "I have given orders that all this be referred to my representative who attended the convention, with orders to denounce any deeds he saw fit." Some that entered the Palacio were made to register and were furthermore the objects of vigilance. Señor Andrade, who conferred with the government officials, expressed great satisfaction of their conduct as authorized, having rendered—he told us—good service to the Catholics and to Barcelona.

—*Translated by Edith Lamb.*

Miss Lamb writes also of a concert in Barcelona:—

You will probably hear more about the recent concert in which Señorita Gran played on a harp. Three of the girls taking music lessons of a professor attended the concert given at the Liceo (the largest opera house—outside of Milan) about a week later. It was like graduation at a conservatory. There were original compositions for orchestra, violin and piano, and piano alone. A pretty orchestra selection was composed by a girl of fourteen. It seems as if the girls have an aptitude in learning to sing and play difficult music.

THE AUTHENTIC AUTOBIOGRAPHY OF MISS HAN
JWEI CHIH

TRANSLATED AND PARAPHRASED BY MARIAN MACGOWN EVANS

The language of essays in China, even of schoolgirl essays, is so stilted and formal that I have not tried to keep to that style in the story of Jwei Chih, but have put her experience into more familiar speech.

My home is in the country a few miles from Tientsin. I was born in the east room of the house on the north of the court. That is the room where my father and mother live and which I have always shared with them until I came here to school last fall. The other rooms around the court belong to my older brothers and their families. Is it not queer that several of my nephews and nieces are older than I?

Though there were so many grandchildren, my parents and all my brothers were delighted when I was born. You see, all the older ones had been boys except one who died when she was very young and so my parents were glad to have a daughter. Besides we are not poor, so they could afford to bring me up. Many parents are sorry to have girls come into the home just because they are so poor that there is never enough to eat, and as soon as a daughter is old enough to be of any real help she must be married. That costs a great deal and when it is over she belongs to another family and comes home only for short visits. However, even when people are well-to-do very few are as glad as my parents were when I was born. They have often told me how they rejoiced to have a daughter in their old age. Besides I was very pretty even when I was a tiny baby and always good, at least always except when they did not let me have what I wanted. Then I cried until they gave it to me. Here at school they call that naughty so I have learned not to cry here.

It is a nice big room in which I was born. Most of it is filled with a brick bed,—the *kang*. That was my playroom where my mother sewed and the women sat and talked. These foreigners use their beds only to sleep in, but our kang's are beds, chairs and stoves all in one. Whenever the food is cooked, the hot air and smoke from the fire go under the *kang* and make it warm and comfortable. You can get warm all over on a newly-heated *kang*. Our house has a brick floor and glass in the windows. That is because we have money. I never went out of our own yard much for it is not proper in China for girls to go about, but I have been in poor houses a few times when I was little. They have mud floors and paper windows and very little, dirty rooms filled with their grains and everything else they own. Our rooms are so large that we can keep

them neat and clean. Besides, we have storerooms for our food and fuel and great wooden boxes in which to pack our clothes. It must be very miserable to be poor. Flood years it is worse. But it never made any difference to my family whether there were floods or not for our business is weaving straw. This is sent away to other countries so the work goes on about the same every year.

The first event I remember very distinctly is when my brother next older than I was married. I was six years old then and he was eighteen. There was great excitement for days beforehand. One room was especially prepared for him and his new wife. The other children and I were full of curiosity and interest. What would the new sister be like? What kind of clothes would she have? What presents would she bring? Would she be pretty? Such questions my mother and sisters-in-law and my aunts and their daughters-in-law talked about over and over. None of us had ever seen her, for she came from another village, but she had rich relatives near by so we knew that the family was a good one and well-to-do. About the girl herself we had only heard what the go-between said. Of course we knew we could not entirely rely upon that, still she dwelt so much upon the girl's beauty and sweetness as well as her skill in all household arts that I formed in my mind a picture of perfect loveliness and could not understand why my mother seemed so much less sure of the newcomer's charms. As for the men of the family, I do not remember that they had much to do with the affair. I certainly never connected my brother with it at all until later.

At last the day came. The bride had arrived by cart the night before and had been kept at the house of her relatives. In the early morning she was to come to us. Her boxes had been sent already and we had all spent a joyous afternoon looking over the contents. Every stitch of the clothes, the go-between told us, she had made herself. They were more beautiful than any others I had ever seen. Everyone exclaimed over them. The most critical woman could find no fault with either the material or the careful sewing. Ornaments there were too and household utensils. I was dazed and delighted by the array. Everyone kept complimenting my mother upon her new daughter-in-law. A girl who could sew like that would surely be a great help in a large household. We were indeed favored of the gods. Yet even I, in my childish excitement, could not fail to notice that my mother, though plainly cheered by the appearance of thrift in the boxes, was still worried. It made only a slight impression on me at that time. Afterwards I remembered.

I hardly slept that night. Indeed the preparations lasted until late and the music of the musicians hired for the occasion began while it was still dark. Long before light we were up and dressed in our best. The bride was to arrive at daybreak. I could hardly wait for the time when I should see her. I was all impatience until the moment the red bridal chair entered the court. Then of a sudden I was afraid. Perhaps it was the very great excitement, perhaps it was my brother's discomfort as he stood in the inner room waiting for his wife. I was afraid and would have hidden but that I could hear the new arrival being led in. I forgot everything else as I caught sight of the beautiful red garments which she wore. Her face was still covered by a piece of red cloth. It was for my brother, her husband, to lift that veil and see the woman who, for better or worse, was to be his companion for life. I turned to my mother with an exclamation of delight at the clothes and the embroidered shoes which the fairy princess wore, but for once my mother had no eyes for me. She was watching my brother's face as he lifted the square of red cloth. I turned to look. For the first time I realized that this meant something important to him. The girl herself was looking down as modest brides should do, so she could not see his expression, but I am sure she felt it. She knew, she must always have known how it would be. He did not speak. He simply stared. Then he turned away and somehow got out of the room. The women crowded in. The bride was lifted on the kang and we all saw and understood. Above the beautiful clothes there was a face, one half of which might have been pretty could one see it for the glaring ugliness of the other half. I had seen birthmarks before but never one like this, not only dark red in color, but swollen so that nose, lips and bulging eye stood out in awful hideousness.

It was my own voice that broke the silence, my own voice raised in a wail, "I thought she was to be beautiful and look at her! Oh-h-h!" and I flung myself into my mother's arms. That is all I remember distinctly. There is a dim, hazy recollection of the scornful comments of some of the neighbors, of the even more painful attempts of others to talk only of the clothes and the dowry, later of revilings of the go-between by all my family, of misery on the part of everyone. I can see my new sister-in-law sitting stonily without speaking most of the time, now and then sobbing and screaming in a paroxysm of anger and humiliation. I remember my brother, furious, moody, refusing to speak to his wife, blaming the whole world, even our parents, for his calamity. It is all a nightmare which has been a very real part of my own life ever since and which is only just beginning to change into something better.

Of course, the first fury passed away. There was nothing to be done. My brother wished to send the girl back, but her family were too influential for us to dare to do that. No, he must keep her and make the best of it. Besides she was a good worker and, except for her rare outbursts, willing and obedient. She told me once that her mother had taught her ever since she was a tiny child that since she was hideous she must cultivate a good disposition and skill with her needle and in cooking, for only such traits could keep her mother-in-law and her husband's family from hating her. "Nothing can keep us from hating you," I cried. You see, I had so looked forward to her coming that I have never been able to forgive her for the cruel disappointment. The rest of the family have stopped being very unkind to her but neither my brother nor I have tried to be anything else, at least, until these last months when my brother has been so different. How could one help hating anything so ugly?

Nothing else very important ever happened in my life until we began to think of my coming here to school. None of the other women in my family are educated and so at first they did not wish to have me come here. But it is stylish now for girls to know characters and especially to learn English. The daughters of some of my father's friends are in school and it troubled him to have them know more or have greater advantages than I. Besides he can never long refuse me what I ask and I wanted to come. I was tired of doing nothing. I am too old to play all the time, my parents do not wish me to be married yet and I hate to sew. So there really is very little for me to do at home. My father's consent was not hard to gain. It was my mother and my aunts and my grandmothers and all the women relatives on both sides of the family who made the trouble. But I teased and cried and refused to eat until at last they consented.

I think, though, it was really my brother who decided the matter. He has been restless ever since he was married. No one would like to be always with a person so awful to look upon as his wife is. Perhaps that is why he is constantly going to the city to visit. He has usually come back more moody and cross than ever, but about a year ago he returned after a week's stay in Tientsin seeming somehow different,—quieter and less sullen. He said nothing then, but the next time he brought back the story of a doctrine he had heard—a strange tale it seemed to me—that there was only one true God; that he loved men and had come to earth to live their life and die for them; that he taught a gospel of love toward himself and all mankind.

Now we had already begun to lose faith in the old gods. So many changes have come to this country in the last few years and all our ideas have been so overturned that our religious ideas have been overturned too. Of course, there are a lot of people, especially in the country, who know very little of what has happened, but educated men like my father know. Even the women of such families are beginning to be interested in all that is taking place. So we were more willing than we should have been five years back to listen to what he had to say. It all sounded so good too, for we all know it would be nice if everyone would love everyone else. But all the time my brother was talking, I kept thinking, "You can't love your frightful wife. No one could love her. You might endure her but you could not love her. It sounds well, all this talk of love but it can't be done."

I think all the others had the same thoughts for none of us took much stock in what my brother said. He kept going to the city oftener than before and every time he came home he had more to tell of this Way of Love. I doubt whether we ever should have noticed though had not he himself become gradually changed. None of us could help seeing that. We all spoke of it but I never realized how different he was until one day when I found my sister-in-law sitting on the *kang*, crying,—not screaming as she used to do when she was angry but just sitting there with the tears running down her cheeks. When I asked her what was the matter she told me her husband had spoken to her with no look of disgust in his face. "He looked at me just as if I were like other people," she sobbed. "It is the first time in my life anyone ever looked at me like that. I want to die with the memory of that one look."

It had never occurred to me before that anyone so ugly could have feelings like the rest of us, but I suppose she has. It surprised me, but not so much as the fact that my brother could have looked at her in that way. As I said, it was the change in him that finally induced my mother to let me come here. He said that here they would teach me too of the doctrine of Love—that that was what the church taught and followed. They do teach it but I should never have believed that it could be followed were it not for my brother. I do not understand about it now, for I do not love my frightful sister yet. But I am sorry for her and I did not use to be that. I think I might be willing to love her and I did not want to when I first heard about it. Anyway I mean to speak kindly to her when I go home. They all tell me that is what Jesus would have done. I suppose He would have but I should never have believed that ordinary

people like ourselves could have done it if it had not been for my brother. He says it is Jesus in his heart that makes him able to forget her face and think only of her. I do not understand that very well. I only know he is nicer to live with than he used to be. He says people always are and that I should be better for letting Jesus inside my heart. I am not cross as I used to be but I have heard the teachers here say that I am stubborn and disobedient. I might be improved perhaps. I am not ready yet but some day I may be.

PEEPS INTO A PRAGUE DIARY

BY MRS. JOHN S. PORTER

IN my Line-A-Day book has just been recorded a few words for yesterday. Would you not like to have gone with me to Prague's big "common hospital" (with its prison-like exterior) to call on Maria B. at "No. 106 in Professor Schmidt's department"? She greeted me with a shining face. This young woman's mother died with consumption and she is in the hospital for tuberculosis of the throat and lungs. Had she been able to "witness," I asked, for that had been her glad anticipation in going,—that here she would have unusual opportunity to "witness" for her Lord. Yes, she had, and her story of opportunities used in this bare hospital ward was good to hear. Maria B. has been a "believer" only for two or three years, but with her zeal for service, her bright consecrated ingenuity and with the help of our church paper and aids to teachers, she has been doing unusual work for the children in the little Sunday school in Upipe where she lives.

The next word on yesterday's record in the Line-A-Day book is "Ohnezorkova." We go to No. 14 Katherine Street, back of the hospital, up two flights of narrow, winding wooden stairs, around by the court *pavlac* and a narrow entry, to a bit of a room where lives a dear old woman. But somehow Sr. Ohnezorkova with her brown hair and peaceful face never seemed "old" to me although her seventy-sixth birthday was only a few days ago. She tells me of the room on the first floor into which she is to move "when that other woman dies." "No, it is not as large as this one" (something like eight feet square), "it is just as broad as this" (indicating a space on the wall) "and there will be room only for my bed, which Brother Steffek has promised to make smaller for me, the wardrobe, a little bench to answer as a table, the bit of a stove

built into the corner, and myself. But the window opens onto a little 'garden' so there will be more air. I will have to bring coal and water up only one flight. They have promised to put a new board into the floor and there will be two dollars a year less rent to pay." At my request, we talked over the subject of rent due the first of next month. Only a few keutzers were in the purse she showed me, but there would be something coming from the church's poor collection, something for her taking care of the hall and meeting rooms and, for the rest—"so far the Lord had always provided." This very morning she had started out to work but in the cold damp air she could not breathe and the pain in her shoulders sent her back. "A case for pity?" Hardly! At the side of the stove was a cup of soup a neighbor had brought in, and the door of many a poor little one-room dwelling in the house, blessed by her kindness, would open to share with her its warmth. As I rose to go a neatly-dressed woman in black came to call. To tell of this woman and how she came to know Jesus through Mrs. Ohnezorkova and the Bible she gave her would be the whole of "another story." Some day, it may be, our friend will slip away from the little room which she cheerfully expects will be her "dying one," but it will be only a glorious exchange for one of the "many mansions" and the Master's "Well done!" and a crown bright with stars for those she has helped into the kingdom are awaiting her.

The next word in the *Line-A-Day* book is "Remus." That stands for a call on a German lady by that name whose older son committed suicide a few years ago, then her husband, a long-time invalid, died, and now her only son Ludwig, a boyhood friend of our Livingstone, has grown so tall and strong that he is in great danger of military service. This would mean leaving home and losing his fine position in the bank, and so naturally his mother is distressed.

"Forst." This stands for another call and here I found Forstova too is burdened because her husband, an elderly man, has been sent to a distant city to work these cold winter months and she has heard that there they do not use "Perinas" (feather-bed coverings to which he is used) and there is nobody to look out for his comfort and health and he has a hard cold. Also her only daughter is growing thin-chested and pale over the typewriter—they are so rushed with work in the office, and she is "such a nice girl but still unmarried."

On the way home we look in on Miss Most just for a minute. Look around the room, please. In that corner, as you see, are her books, at the side is her bed, here is where she entertains her guests, and behind

the screen are her kitchen things. A warm welcome always awaits the many who enter this room for "Ses-tra Ju-li-a Mostova" is a hospitable soul. Why, one of her Christmas presents was a big package of sugar, a cook in the city baked a whole box of ever-ready little cookies for her. A beautiful plain copied manuscript lies on the table which she has just finished and "Yes," she is feeling so much better that she can go to the hospital to-morrow just as was planned. A young matron came to see her who was present at the circle Sunday, and this circle (a group of young women and girls who "serve" mostly) meet Miss Most after the Sunday afternoon service for prayer, Bible study, and mutual comfort and encouragement. They have blessed times together. This much for the Line-A-Day book.

CONCERNING MISS JEHLICKA'S WORK

We all went out to visit the orphanage in Chvaly not very long ago. It is wonderful how they grow out there. It is just five years old now—the orphanage—says Miss Jehlicka, the matron, who has been reminiscing and these are some of her figures. The first year four children, second year ten children, third year seventeen children, fourth year twenty-three, now twenty-six, and six or seven of the twenty-six are in the new affiliated home in Cernovice loaned them for the purpose by a friend of the work. The first year there were 201 guests during the year. This means not only friends and interested ones who come to visit the children and the little institution but it includes those who come from the village or out of town to attend the informal Sunday service which Miss Jehlicka has for the children primarily in the big kitchen winters and out of doors on pleasant summer days. These meetings have a wonderful drawing power as I have heard from different sources. When Miss Jehlicka opens her mouth to bring forth from the treasury things new and old, the Christ so lives in and through her that her words never fail to help, comfort and inspire. This last year there were 677 guests at Chvaly. Miss Jehlicka herself hardly likes the name "orphanage." "It is rather" says she, "a home for destitute and needy children."

The children are divided into three classes—the regular inmates of the home, those who come as "fresh-air children" for the summer vacation, and village children who are cared for (for a trifling sum) that the mothers may be free to work in the fields. This last has made the home increasingly popular in Chvaly.

This last year Miss Jehlicka felt that the time had come for a George

Muller like venture (?) of faith. The Union of the Zizkov church which has the orphanage in its especial care should continue to pay for care of houses and grounds, service, etc., but for food, the living expenses, they would rely directly upon the Lord as he should open hearts to give. Miss Jehlicka is a sensible woman and no crank. With shining face she told of the gifts which had come in all sorts of ways—by post, people had brought them on foot, in wagons and even in automobiles. Sometimes indeed the little bag which used to bring the money from Zizkov had been almost or entirely empty. Once they had needed flour and it began to look as if she must go into debt for it but at just the time of need came the gift of a whole bag of flour from the very store where she had intended to buy.

On the last day of one month the little bag was entirely empty, not a kreutzer within, and the next day,—could she go into the new month with an empty bag when the children's milk must be paid for and new shoes to protect them from the increasing cold should be bought? It was a time for earnest prayer. The answer came swift and sure—a supply for all their need. Miss Jehlicka never asks or writes requests but when gifts come, without fail, every time she gives thanks orally or by letter, and that most heartily. During the past year she has written 564 such letters and cards. This in addition to "lectures" which she gives from time to time before the sisters of our churches, and the monthly leaflets which are the comfort and inspiration of many women, some of whom live in lonely places and some of whom must stand alone for Christ (and somehow or other these little papers were printed during the last weeks of the printer's strike when big city dailies found it impossible to get work done). Perhaps this will give an illustration of the *esprit de corps* of the home.

When not long since the houses and outbuildings were repaired and painted, Miss Jehlicka hardly liked the color, but as a happy inspiration it occurred to her that that color, yellow, was often the color for railroad stations in Bohemia, so they would play that the home was a railroad station and its inmates, children and caretakers, are travelers preparing to go on journeys. And these cold, dark winter days the game has proved a success. Mornings (by lamplight these past weeks to be ready for school which begins at eight o'clock) there has been steady, earnest haste. Each child must work for himself, so they call it the "individual or common train." At noon there is something of a rush to be well through with dinner, little tasks and back to school again in the short intermission, so they call that the "express train." At night after the day's work they

can settle down for more peace and quiet, and they call that the "mixed or accommodation train."

There has been a deepening of spiritual life among the children. When about Christmas time they were asked to name their favorite verses in the Psalm they were reading (the 103d) one little girl chose this, "Who satisfieth thy mouth with good things," and Miss Jehlicka knew she was thinking of the box of goodies which a "brother" baker had sent them from P., but on the whole the children showed they appreciated and understood something of the grandeur and beauty of the Psalm. One little girl of ten whose mother left her in the snow and cold to perish gave herself to Jesus last Christmastide, and our eleven-year-old Margaret has "adopted" her, as she calls it.

Junior Work

THE CLASS-CHART PLAN

Given: Sunday-school youngsters of the nine to fourteen age, or—say—a Junior Department; teachers without a great deal of spare week-day time; a superintendent desirous of creating and sustaining missionary interest.

Wanted: A method.

Found: The Class-Chart Plan, as follows:—

Think out a number of related subjects and give a different one to each class in the group, as for example, "missionary work in Africa," "in China," etc., or "schools in Eastern countries," "hospitals in the East," etc., or "Paton," "Livingstone," "Hamlin," etc. They should be comprehensive subjects so that it will not be too difficult to gather material and pictures about them. Give each class one large sheet of cardboard also. Name a time limit of six weeks or two months and then set the classes to work to study their subjects, gather material and transform their cardboard into charts. Much knowledge and considerable power of discrimination will be developed before from the mass of related, slightly related and wholly unrelated clippings, pictures and facts which will be assembled, each class shall have selected the limited amount which will make its chart the *most informing*, the *most likely to interest*, and the *best looking*. The material may be brought to Sunday school and discussed before and after the hour, those contributions which the

class receives most favorably being kept apart from the general board,—perhaps in the care of some specially appointed member. If desired a few minutes of the lesson hour may be used as a time of talking over all the new knowledge about one's subject gained during the week. Toward the end of the contest, one or possibly two week-day meetings will be needed to arrange and paste the chart. The class members may write or print such statements as are desired to appear but cannot be found in the shape of clippings. The teacher's share from beginning to end will be purely suggestion, encouragement and assistance in securing material. All the actual work and all the decisions must be left to the class. When the chart is completed, one member is selected by ballot to prepare a five-minute talk or paper about it and to act as spokesman when it is presented to the school. His "remarks" may be reviewed and criticized by the rest of the class if desired. On the day when the contest ends each chart is duly presented and explained and is seen by the other classes for the first time. If there are many classes or longer talks are desired, this part of the contest may extend over several Sundays. All the charts should be left on the wall for examination before and after school. Those children who have been active in the preparation of one on China for instance, will be curious to see what the class which had India has done. When all have been explained, a vote may be taken by the school, or a decision secured from a committee of impartial judges as to which best fulfills the three requirements and is the *most informing*, the *most interesting* and the *best looking*. The announcement of this decision will be sufficient reward to the winners. When the contest is all over the classes may be asked to show and explain their charts at some prayer meeting of the church or in the senior department.

Proved: In Sunday schools where it has been tried, that by this method all the children learn a great deal about some one missionary subject and a little about several subjects, that they learn it in such a way as to enjoy and remember it, and that in proportion as they are led by an inspiring teacher, they become interested to know more.

"Our Heavenly father, in Thy sight, there are no nations, there is no north and no south, no east and no west; there is no black and no white; Jew and Gentile, bond and free,—all are Thine. O Lord, give us so much breadth of sympathy that we shall be able to understand at least dimly the universality of Thy love."



Board of the Pacific

A missionary exhibit has for two years been a feature of the annual meeting of the Southern California Home and Foreign missionary societies. It is intended to give hints and suggestions in connection with the literature tables. This year there were several large charts that showed much ingenuity and the best ways of presenting current events were pictured on bulletin boards. There were also plans for program makers. On tables were original maps and programs that had been effectively used. Fine collections of curios from many lands added much to the exhibit. During one intermission, Miss Tracy from Marsovan, dressed in Turkish costume, made and served delicious coffee. To facilitate acquaintance badges were pinned upon the workers.

"Opportunity and the Orient" was the subject of an address of great interest and power, given by Mrs. Helen B. Montgomery at a luncheon in her honor, tendered to her upon her arrival in San Francisco, May 7th, by the Woman's Congress of Missions, an interdenominational committee for 1915. There were more than eight hundred women from the Bay Cities and from remote districts who entered into the fellowship of this beautiful welcome.

"Tatting" is the title of a charming booklet by Mrs. Ellis of Lintsingcho. It opens before the wondering reader, a new vision of the practical way in which our missionaries meet the pitiful needs of the vast poverty-stricken peoples of the Shantung plains.

MOTHERS' MEETINGS IN BROUSA

BY ANNIE T. ALLEN

When our new pastor came last August we rejoiced in that he had an efficient wife who could help us in all our undertakings. She revived the mothers' meetings, holding them once a month. At first we had them at the different houses, but finally we decided to have them at my house with the hope that we might get in some of our Gregorian friends. This proved a success. After the meetings we also served tea and cake,

giving opportunity for conversation. As many as sixty had come to my house. This month the subject of our meeting was to be the School and Home, so we decided to have it in the school building.

In one of the Primary Education numbers the suggestion was made that the children write the invitations for anything of this kind. I found the idea worked well, for the children took several days to write the invitations, and so began to talk about it at home. The Armenian children wrote it in Armenian, and the Turkish children in Turkish. The day before the meeting, we gave them the invitations to take home.

At quarter of three last Wednesday the mothers began to come. We had the children of the kindergarten, the primary, both Armenian and Turkish, and the first preparatory seated at one side of the room.

After welcoming the mothers, of whom between seventy-five and eighty had come, I told them that our kindergarten teacher would tell them something about her department. There were some eight or nine Turkish mothers present, for which we were glad. For their sake, as well as for the majority of the Armenians who speak Turkish instead of their own language, the talks were all in Turkish. The kindergarten teacher was followed by a few games and songs by the children. The latter were then dismissed and we continued our program. Miss Parsons gave us a talk on the "Relation of the School to the Child." I supposed that she would speak in English, and have our Turkish teacher translate. She decided however that it was a good chance to make her first attempt at using Turkish. She had prepared her paper with the help of the teacher and then she read it herself. We were all surprised to see what advance she had made with the language. After her talk, our pastor's wife gave one on the "Relation of the Home to the School." At the close, we served tea and cake, and all seemed pleased with the meeting.

"Have you and I to-day
Stood silent as with Christ, apart from joy or fray
Of life, to see by faith His face,
And grow, by brief companionship, more true,
More nerved to lead, to dare, to do
For Him at any cost? Have we to-day
Found time in thought our hand to lay
In His, and thus compare
His will with ours, and wear
The impress of His wish? Be sure
Such contact will endure
Throughout the day; will help us walk erect
Through storm and flood."

THE WEE HAMLET OF SIOHBIAH

BY NELLIE PEET HUBBARD

It is away on the seacoast of the province of Fukien, China. For several years they had been calling for a Bible woman to come there, but it is such an out-of-the-way corner that it was difficult to find the one willing to go. In February, Pi-chung-so, a woman of several years' experience, took up her abode among them. The simple fisher-folk extended their best hospitality to her, giving her one of their nicest rooms because it had a wooden floor, and they themselves helped in cleaning and repairing,—so that now with her tidy ways, her place is a fit model of what a Christian home should be. The merest necessities of life, like rice and wood, are not easy to obtain, as they must be brought a long distance over the sand dunes, but she is very brave about it all. On our first visit to the place, she told us: "Before I came here, I prayed the Lord that he would grant me two things in this place,—abundance of fresh air and good sweet water, and he has heard my request. That is a fine well over there only a few yards from my door, and fresh life-giving air comes sweeping in at my door and window right off the great sea itself. You see in a former place where I worked, my health suffered from the scarcity of these two things; so I told the Lord about it, and he has answered me. So I am well and happy." During the year, she has taught a class of young girls so that they can read their Bibles and hymn books in the Romanized form and understand what they read. They are now learning the native character. A firm believer in the power of prayer herself, she is teaching the same



WHITE PAGODA AT FOOCHOW

to the poor ignorant women about her. Through her influence, the spiritual life of the handful of Christians is greatly revived, and they are ambitious for a bit of a chapel of their own. One of the young preachers walks a long distance once a week to hold services and they are consulting with him about the matter, offering the site for the house and their labor in putting it up, if only in some way the necessary lumber can be obtained. They are a brave little band,—only ignorant fishermen,—but surely they are worthy. And this one Bible woman, near middle age, not of the “highly educated,” is the beginning and the center of this movement,—the striving after better, higher, nobler things! I wish it were possible to get a few tens of dollars,—fifty would be a great help,—toward putting up this chapel. Do you not know of some one who would like to do it, before the zeal of these “babes in the church” grows cold through hope deferred?

Though we have moved to Foochow to live I still have charge of the Pagoda Anchorage work. Miss Blanchard has charge of the Diong-loh side of the field. A week ago to-day we were holding a Woman’s Conference at that county seat, having five sessions. It was a delightful occasion in spite of the untimely cold weather with heavy winds and rain. It seemed as though our Bible women were unusually interested and eager to read, and ready to express their own thoughts on the subject under discussion. For one study, we had *The Greatest Thing in the World*, translated from Drummond, and I am sure the thirteenth chapter of first Corinthians will have far more of meaning to them in future. We plan to have the same conference in two other central places in our field, hoping in this way to reach a large number and give more personal instruction.

It is interesting and inspiring to see how the school children will listen to Bible stories, as given in Miss Woodhull’s little book, when told orally and illustrated by a wide-awake speaker! We are trying to instruct our Bible women in the use of kindergarten methods when dealing with children.

Mrs. Hubbard writes under later date :—

One of our Chinese helpers gave a fine talk one evening on the “Training of the Child Mind.” Another evening Pastor Ding Cieng Sieng gave a bit of a sketch of *Quo Vadis*. What do you think of that! Last week we had the story given in Foochow, as a moving picture show under auspices of Y. M. C. A., and Mr. Hubbard and I like many others went to see it. It was very good. They also gave the same thing to the Chinese several evenings, of course with the outline story in Chinese. Evidently our Diong-loh pastor saw it, got the printed outline, brought it home and with the help of memory and imagination drew the pictures of nine or ten of the leading characters which he used to illustrate his talk on the story. A great deal of the success in the Diong-loh field is due to Mrs. Beach who is as consecrated and devoted a worker as I ever saw. It is lovely to see her among the Chinese.

OUR FIELD CORRESPONDENTS

Miss Sophie S. Holt writes from Adabazar, Turkey:—

Our school has become quite cosmopolitan now. For the first time, practically, we have Turkish students. Another teacher ought to be procured for them, as they must remain in a class by themselves until they know enough English to enter the other classes. Now the teachers have divided this extra work among themselves, but of course the Turkish girls need more and must have more. We have also Jews and Greeks in the school and they also need more teaching. It would simplify matters if Turkish were the school language, but many of the Armenians do not know Turkish, so English is our only common language. The Greeks and Jews who come to us usually have a foundation of French, so that helps out somewhat. Our school is growing so that we must have a new building and a larger teaching force soon; and then a real course of study for the non-Armenian students.

Our church has no pastor now—only a temporary supply in the evangelist. The pastor has always taught some Bible, Christian Evidences and Philosophy. We teachers have had to take his work too this year. I have the Prophetical Books of the Old Testament, which study, though new to me, I find fascinating, and Christian Evidences. We had our first recitation in the latter subject on yesterday. I feel it to be an immense undertaking for us all, especially with this senior class, who are in large numbers from free-thinkers' families. Although the class is weak in some subjects, such as English, yet they have very keen minds for philosophy and debate, and are skeptically inclined. Last year they caused considerable trouble by their openly avowed atheistic beliefs, but Miss Kinney put a stop to that. This year all the girls are members of our Y. W. C. A. which has taken practically the C. E. pledge, and therefore are avowedly Christians. I expected trouble in my Bible class with them but they have been very peaceful hitherto. Yesterday's lesson, however, opened up a lively discussion, and I do hope that those discussions will not prove detrimental but really helpful. I do not expect any trouble and hope to guide the girls through the dangerous waters of the subject, while showing that Christianity is a reasonable religion. This is such an age of doubt and Bible mutilation in all lands, that we all

need to beseech the aid of the Holy Spirit in helping us to discern the truth and to save others from error.

This has been a year of great responsibility for Miss Kinney,—a massacre that might have been, scarlet fever, appendicitis and other sicknesses, as well as other hard things. I do think she bears up under her burdens wonderfully well, without fretting and complaining. My health is better this year than usual. I am always able to do my regular duties.

Miss Markarian, who was in America seven years, returning in 1910, as did I, is a very successful science teacher here and has also organized a senior society, the Tan Pi, which meets once a fortnight. In these meetings she gives short helpful lectures to the girls and they take some minor parts. At one meeting Miss Dyson gave a very interesting talk on India, where she labored for twelve years. Another night we had a Valentine Party—the first the girls had ever had—where we made our own valentines. This was followed by a supper. During Commencement the Tan Pi always gives an interesting entertainment, as Miss Markarian as well as the pupils have considerable dramatic ability.

Miss Carolyn T. Sewall writes in a personal letter from Peking :—

We've been having a celebration,—and quite a celebration, in honor of Miss Miner's return from America. She came Saturday evening, amid much general excitement, especially on the part of the schoolgirls. They all waited in the hallway of the main college building until word came from the gate, where several of the church people were gathered, that the rickshas were arriving from the station. And then they all filed out quietly to stand near the walk of our "Ladies' House," until Miss Miner had almost reached it, when they began to sing. Truly, I never enjoyed a serenade much more; they sang beautifully.

But the real welcome came this afternoon, and of course everyone in the compound was invited. It's really something of an ordeal, all this welcoming, but they love to get up such affairs, and enjoy them so much themselves and are so truly cordial and friendly that you would not want them to be given up. The program started in the main schoolroom this afternoon, when Miss Miner was seated in state on the platform and for some little time was sung to and "addressed." Then we adjourned to the school dining room, and whilst we sipped cups of tea and partook of a large variety of little cakes and candies, we were entertained. The girls had planned and carried out the whole program by themselves, and it would have done credit to any group of college girls at home.

They began with some of their gymnasium drills, one of the girls at a bench taking off Miss Harmon at the organ. One pupil gave illustrations of the way different people recite. An old Manchu lady came to get information about the school and displayed an amazing ignorance and backwardness, at the same time giving opportunity for many explanations as to the customs of the school. There were songs and a recitation or two, one of the latter by a round-faced, apparently very sober person, who kept everyone laughing without losing her own solemnity in the least. And so it went. The whole thing lasted for almost two hours but was so varied and amusing that it was not at all tiring.

Did I write you about the ceremonies at the Confucian temple a week ago this morning? I am pretty sure that I did not, and they were very interesting as well as rather significant. I have written, and I imagine that there has been a good deal in the papers about the attempt to make Confucianism the state religion. It has aroused a great deal of discussion as to whether Confucianism is a religion at all or only a system of ethics, discussion as to whether Yuan's proclamation of religious liberty and a state religion could go together, and discussion as to the effect of such a move upon mission work.



TEMPLE OF HEAVEN

The measure was passed making it the state religion, which means, so far as I can gather from the newspapers, the government appropriates a certain sum of money annually for maintaining the ancient rites and ceremonies that have always been connected with "reverencing" of Confucius. And government officials, so it has been expressly stated, need not take part in the worship if they do not wish to do so, but some other person can perform the rites. The general opinion is that the work of the missions will not suffer at all as a result of this move, especially if it is really so that there will be no compulsory worship for the government officials who may happen to be Christians.

The ceremonies last Monday morning were conducted by the Confucian

Society which is the organization that has been at work trying to revive the support of the ancient sage. Admission to the temple grounds was by ticket, and while there were a great many there, we were able to see almost everything easily. The temple is raised some little distance above the ground, with a broad marble or stone platform way across the front, and quite a long flight of broad stone steps lead up to it in the middle of the front and other narrower flights at the side ends. The two doors leading from the platform into the temple itself are not at all pretentious,



OUTSIDE THE WOMAN'S TENT AT TEMPLE FAIR, PEKING

and so far as I could see, when we went inside after the rites were over, there is not a great deal of ornamentation within the building. It is just a great high room, so dimly lighted that much of the detail is indistinguishable. Several immense plain dark columns disappearing in the dimness above, facing the front, the tablets of Confucius, and at either end little booth effects containing the tablets for his disciples. In front of the tablets, which were being stripped of their red and yellow bunting immediately following the ceremony, were placed tables with the sacrifices, the more elaborate ones, of course, in front of the Confucian tab-

lets. The paper in reporting it, made the statement that there were "only thirty-two varieties of meat and uncooked vegetables." Besides that feast, there was a huge tray containing the animal sacrifices, a sheep, a bullock and a pig, whole, but with the hair all shaved off. We did not see what went on in the temple during the performance. What we watched and listened to, was the kow-towing of the Confucian Society, lined up some ten or twelve abreast in front of the main steps, far enough from them to leave room for a priest and his two attendants, that kow-towing in groups of three times each, the many trips of the priest and his attendant between times, around to and up one of the end flights of steps, into the temple and after a shorter or longer interval out again, down the other flight of steps and back to his little red mat at the foot of the front flight, and all the time the music of chorus and the orchestra of ancient instruments on the broad platform at either side of the top of the main steps. The music was most interesting. I hardly know whether to call it very, very slow chanting, or a series of long-sustained chords. The changing of the chords was regulated by the striking of gongs and the beating of an immense queer old drum. Some of the instruments were very, very old, and most interesting, and in spite of the unusual effect of the voices and instruments together, it was not unmusical by any means. And the whole ceremony was managed by a Ph.D. graduate of Columbia University!

The courts surrounding the temple are planted with a great many perfectly wonderful old pine trees. They are said to be a thousand years old and one really can believe it. And under the trees in rows along the sides of the courts are stone monuments, from six to ten feet high, bearing the names of all who ever passed successfully the last and highest examination in the classics. In another large open court near the temple is the hall in which the classics were explained, and another building containing the emperor's throne, where the successful candidates came to receive their degrees. And perhaps the most interesting of all are the rows and rows of big stone slabs in buildings running the length of this last court, on the two opposite sides. These buildings are open on one side, they really look as much like a long row of New England church horse sheds as anything that I can think of, except that there are not so many divisions, and there is a fence that keeps one from actually examining the stones carefully. Even if you could scrutinize them, I imagine that you would be willing to take some one else's word for it that they contain the ancient classics, carved in the stone. In the third century,

B. C., an emperor who wished to have Chinese history start with his own reign, and who also wished if possible to lessen the power of the *literati*, ordered the destruction of all the classical writings, and carried out his order fairly successfully. But from the books that were saved and from the memories of the scholars all the material was supposedly reproduced, and cut in these stones, which, again supposedly, hold all the classics. I do not know how complete they really are, but certainly there are hundreds of the stones. And those writings, the teachings of Confucius and Mencius, have been the basis of education in China through all these centuries (Confucius was sixth century B. C. ; Mencius was the fourth). They are still taught of course; even the mission schools feel that they must not be omitted from the curriculum. When one begins to think of the very old things of which we are proud in America, our 300 years rather fade away in insignificance beside the things that date back to centuries before Christ!



THE CROWD AT THE LAMA TEMPLE

“Nearly one half of the women of the world belong to the two great empires of China and India. . . . The women conserve the ancient religions and superstitions of their country; and what can a man do when the women of the household are against him?”

"SUPPOSING HIM TO BE IN THE COMPANY, THEY WENT ON"

Those who loved Jesus best and would miss him most sorely, nevertheless went on their journey without him, because they supposed he was with them. They were going north when He was south, or east when he was in the west. Is it a common experience? Does a church, a missionary society, an individual, go on the way of the day's journey without the Lord Jesus Christ, supposing him to be in the company? We know that oftentimes, when our eyes have been opened to realize our loss, we have seen that we have been plodding forward in our own strength, alive with our own interests, absorbed in the passing attractions of the journey, heedless and forgetful of the Christ. We have left Him somewhere behind. Moses prayed, "If Thy presence go not with me, carry us not up hence." It is a prayer which should always be in the thought of the disciple. Ministers of the gospel, missionaries, missionary doctors and teachers, gospel workers everywhere, need to be watchful against the temptation to forget the Master in what is called the Master's work. Enthusiasm for work sometimes covers the vacuum of a vanished enthusiasm for Christ. Present labor is made to fill the place of an absent Lord. In the making of a scholar, the helping of a sufferer, the conquest of a disease we are sometimes tempted to forget the supreme value of a soul which may be won for Christ.

In the many duties which throng around the comparatively few workers in the mission field, again and again, in reference to the supremest issue of the gospel, the sad confession must come, "While thy servant was busy here and there he was gone." It is incumbent upon every Christian worker at home as well as in the field, to make sure that the living Christ is walking in his company; "*supposing*" is the way of weakness and death. Take the Saviour with you, or, rather, let him take you to your work. *Make Jesus known*. Florence E. Smith, an American missionary worker, speaking to missionaries some time ago, gave the following exhortation:—

"In going out to our fields—some of you to your new and untried ones and the rest of us to the lands that have become so dear—let us keep before us the aim of which Dr. Speer spoke. Whether as wives, or teachers, doctors, nurses or evangelists, let us hold it steadily before us: *make Jesus known*, personally, definitely, continuously. Let us check up our work week by week by that standard, seeing where we have failed, and guarding against the fearful tendency to let other things intervene and supersede. *Make Jesus known* through all the radius of which my home may be the center; *make Jesus known* to every woman, however ignorant or degraded, within the reach of that group of women, large or small, to whom I may, through the operation of his spirit, be able to communicate the 'contagion of a great enthusiasm.'"—*The Zenana*.

A WIDER VIEW

Moving Christward in Uganda.

Mass movements toward Christianity are reported by Bishop Willis to be going on at four or five different centers in Uganda. Where twenty-five years ago there was one church in Uganda, there are now over 12,000. Some 2,800 African Christians, supported by the native church, are engaged in the pastoral and educational and evangelistic work in the diocese. Forty have been ordained and are ably taking charge of thousands of African adherents, communicants and scholars. In Christianizing the Uganda Church has been wisely trained. They support their own clergy and catechists; pay for their own elementary education, build their own schools and churches, helped only by occasional gifts from the home church. Toward the building of their new cathedral they have undertaken to raise \$50,000. The daily wage of a laborer is about five cents, so that the undertaking means great sacrifice and princely giving. The chiefs have undertaken to give forty per cent of their rents for three years.—*The Missionary Review of the World*.

The Evangelist Campaign in Japan.

On March 1, an evangelistic movement was inaugurated to reach all parts of Japan, and to continue for three years. All the churches, with few exceptions, and nearly all the missions in Japan will participate. The objects of this evangelistic campaign are to bring about a deeper and more practical experience of the life of Christ in the individual, resulting in more earnest efforts to lead others to the Saviour, and a more widespread presentation of the gospel to the whole non-Christian community.

In the work of evangelization two groups of workers are organized, composed of preachers and laymen. The sum of 50,000 yen (\$25,000) is to be raised from among Japanese and foreign friends by the Continuation Committee of Japan. Dr. John R. Mott has repeatedly expressed his personal conviction that Japan is as ripe to-day for such an effort as at any period in her history. Let Christians everywhere remember to pray daily for this great interdenominational, inter-racial forward movement in Japan.—*Exchange*.

Merchants' Opinion of Missions.

The San Francisco Associated Chamber of Commerce sent a representative party of merchants to China last year in the endeavor to promote a better feeling of friendship between China and America, and also to increase and develop our commercial relations. Seeing that the Chinese missionaries were the pioneers of commerce in China, the commissioners were unintentionally drawn into the consideration of this subject, which at the start was considered entirely outside their province. At first they were divided in their opinions—about one third in favor, one third against, and one third undecided. But at the last meeting held in Hong-kong the question was put squarely to the twenty-five commissioners, and a unanimous vote recorded in favor of missions. In the opinion of the commission, if the missionaries had not pioneered the way the commerce of China would be very small indeed, and it certainly would not be safe for foreigners to go into the interior. This was the candid opinion of twenty-five of the leading merchants of the Pacific Coast, selected from Spokane to San Diego.—*Spirit of Missions*.

Concerning Moslem Women.

Miss Harriet G. Powers, now at Adana, writes of interesting progress in the thinking of Moslem women: "There was in *Woman's World* a stirring article entitled 'Renewal is the Sustenance of Mankind' by the editor, Belkis Sherket Hanum, who recently has made a trip in an aeroplane. In the article she insists over and over again, and in various ways, that renewal is absolutely necessary, that old customs when bad must go. 'Any nation whose people have lived for a long period the same life, and under the conditions without instituting timely changes and reforms, is dead.' . . . 'Let us (Moslems) acknowledge that to-day there is no nation on the face of the earth more backward than we.' . . . 'Our life is full to a fearful degree of fanaticism.' . . . 'We Osmanlis are in a period of revolution. What should now concern us most deeply is regeneration. We have become stupified under old customs—we are suffocating. To get into another atmosphere is an absolute necessity.' After going into the reasons for the following, she closes by saying, 'We now understand that we women and we alone are to save our country. Every race is elevated by the hand of woman, therefore are we striving as the men, and much more, to regenerate our country. Yes, we have at least learned that our country is in need of a radical change, and if it comes by the hand of woman it will be a blessing indeed.' Another woman in the same number of *Woman's World* advocates free social intercourse between young people before engagement, and goes on to urge the tearing down of bad old customs. She tells women not to hesitate, but courageously tear down what is bad. 'Courage and confidence in yourselves will take you through safely.'"

Our Work at Home

AROUND THE COUNCIL TABLE WITH OUR PRESIDENT

Piazza Possibilities

Piazzas come to their own with the summer. Many of our interests are transferred from the house within to the open without. Books and bits of sewing lie upon the wicker table. A comfortable hammock invites to rest.

As we sojourn here and there visiting friends, boarding at hotel or farmhouse, the piazza is the much desired and expected meeting place with friends and with those who, now strangers, may become friends. Sitting thus in the very midst of the charms which nature lavishly throws about—charms of mountain, sea, meadow and woodland—we are Women of Privilege. With a thrill of gratitude we write the words large. If you have taken out *The Child in the Midst* to read, with pauses for upward glances you will feel the privileges with a painful intensity.

Does not the piazza hold possibilities for missionary activity? Not the stirring sort of activity, but the quiet, tender, intensive growth resulting from reflection. It will be good, dear companions of the table, to sit and think with a leisurely mental and heart activity for which we do not always have time in the midst of Branch and auxiliary duties. So will rich growth develop for use afterward. Still another is an out-reaching possibility. You will be sitting and chatting with some chance acquaintance, perhaps with a little group of two or three. Can you lead the thought to the great theme? Perhaps the book lying in your lap casually (?) may help you in the approach. To win one, just one, to know and love our work, would give a sacred touch to a summer vacation.

Inspired by the piazza, could you not slip away from the piazza some Wednesday or perchance Friday afternoon and wend your way to the village church vestry where the women are holding their missionary meeting? You would be such an encouragement, a veritable inspiration by your presence and your few sympathetic words. Even if you are drawn from the piazza long enough to arrange and take charge of the next month's program for the eager president, it may result in a sweeter pleasure when you return to your comfortable rocking chair.

M. L. D.

CONSECRATED GIVING

BY A RETURNED MISSIONARY

Paul writes of the grace of God bestowed on the churches of Macedonia, that first they gave their own selves to the Lord and that their deep poverty abounded unto the riches of their liberality.

In the account of the beginnings of missionary work among women, as given in *Western Women in Eastern Lands*, we read that one impassioned woman exclaimed, "Let us walk the streets of Boston in calico dresses and save the expense of more costly apparel." Another it was said gave twelve dollars for missions when she had twelve patches on her shoes. Such giving as that meant that the object was deep seated in the heart of the giver, that personal sacrifice was joyfully made.

Nothing in the allusions to President Capen since his death has so touched me and made me feel a kinship with him as the article in the *Herald* which said: "In an age when Christian people allow themselves many comforts and not a few luxuries, Dr. Capen lived the simple, frugal life in order that he might have more to give to others." In his last journey he made gifts as he went along, one pledge at least of a yearly gift for several years to come. Impulsive giving is a kindly, worthy giving in many cases, doubtless, in some really harmful. There are times of emergency when not to give from impulse would be to deny our Lord and prove that, instead of having risen with him to newness of life, we were still bound in the grave clothes of tradition.

A giving from general good will, benevolence or philanthropy is praiseworthy, but far below giving for the love of Christ. At a meeting several years ago when the matter of raising money in our auxiliaries was discussed it was suggested that we have mite boxes in our guest chambers, that our guests might contribute, thus taking toll for our hospitality!

A lady who was one of the actors in the great "World in Boston" spoke of it as a great movement, but was fearful that it might not have a lasting effect. There is still a great lack of means to carry on the work, our wants are not met. Oftentimes when people are moved by some great call, or when at the solicitation of their women friends, men give at suppers, bazaars and other special occasions, after the pressure is removed they have a revulsion of feeling and impatience with themselves and the movement, and feel no impulse to give more until they are again obliged by chivalrous courtesy to do so.

Our missionary enterprises are great and permanent organizations that

have a lasting work to do, and in order to do it must have a continuous support. They are our charge from God, our parting commission from our Saviour, and we should feel that, as he enables us to do, we should give regularly and joyfully to their support.

Let us be willing to deny ourselves luxurious living for the sake of those in our own and other lands, who have so little to make life or death endurable. And as for the great body of givers, who never reach the plane of luxurious living, cannot we of our moderate means spare a little more to help along the work of uplifting the world, or of our deep poverty do, as did the Christians of Macedonia, to the cause for which our Lord gave his life. So doing, neither in this world nor in that to come shall we lose our great reward.

OUR BOOK TABLE

The Education of the Women of India. By Minna G. Cowan, M.A. Published by Fleming H. Revell Co. Pp. 156. Price, \$1.25 net.

Miss Cowan has done her work in a thorough and scholarly manner as one would expect of a Girton College graduate. She says herself in her foreword that the most one can venture to say about inscrutable India is that, "in certain places certain things which he saw may possibly have been what he thought they really were." Her sources of information are government officials, missionaries and Indian friends and upon the study of Government Reports. The frontispiece represents a beautiful Parsee girl. The other illustrations are of schoolgirls, singly and in groups, and both the exterior and interior of school buildings for girls. Miss Cowan is sympathetic with the work done by Western women along educational lines. In spite of the frank avowal of these women that there would be Christian teaching in their schools Hindu girls from non-Christian homes were gathered in. Of the forty-three high schools for Indian girls only five in 1907 were under government control. In Bombay there is a missionary settlement for university women and this is in connection with the students' branch of the Y. W. C. A.

Miss Cowan gives only one paragraph to the Pundita Ramabai and her unique work. She says: "The education given on strictly intellectual lines is naturally not carried to a high stage, but is thorough in type." Miss Cowan has given us a valuable book of reference.

Children of Persia, Children of Egypt. Fleming H. Revell Co. has published a series of books about the children of the Orient and the Far East.

They are written for children, but adults will find them readable, and they will find a place in the bibliography of our United Study text-book for another year, *The Child in the Midst*. There are nine of these books in the series and probably the specimens of the two we review are like the others in size and illustration. They are just under one hundred pages in length and each has eight colored prints.

With God in the World. A series of papers by Charles H. Brent, D.D., Bishop of the Philippine Islands. Published by Longmans, Green & Co.

Whatever comes from Bishop Brent by speech or pen is sure to be saturated with the deep spiritual nature of the man. These papers were prepared originally for the society which bears the name of St. Andrew's Cross, an Episcopal society for which Bishop Brent professes a deep admiration and affection. Prayer is really the underlying topic of each of the twelve chapters, and the author hopes that the book "may help a few here and there to take up life's journey with steadier steps and cheerier mien."

Horacio, a Tale of Brazil. By R. W. Fenn. Published by American Tract Society.

This is a story told by one who is a civil engineer by profession. He left California in 1900 to organize a department of Civil Engineering in the Presbyterian College at Sao Paulo, Brazil, and also to act as a missionary worker. He was expected to remain there permanently, but after two years of service was obliged to give up the work, owing to nervous prostration. For another year he served the Geographical and Geological Commission as topographer and geologist, journeying through the borderland which he describes in this little volume. Almost all the incidents in *Horacio* are actual personal experiences.

G. H. C.

Everyland, now published by the Missionary Education Movement, has an interesting table of contents in the June number. "The Lost Bee and the Patient Donkey," by Stephen V. R. Trowbridge, "The Odd Sheep" by Anita B. Ferris and "A Summer Christmas Tree Party" by Mary Cummings are entertaining as well as instructive stories. Boy Scouts and Camp Fire Girls have suggestive departments and the Finding Out Club welcomes Mrs. Montgomery on her return. LIFE AND LIGHT and *Everyland* in combination may be obtained for \$1. Send subscriptions to Miss Conley. (See last page of cover.)

ANNUAL MEETING OF THE WOMAN'S BOARD
OF MISSIONS

The forty-seventh annual meeting of the Woman's Board of Missions will be held by invitation of the Philadelphia Branch in the Central Church, Philadelphia, Pa., November 11-13, 1914, closing Friday noon. There will be no preliminary meeting on Tuesday, the 10th, but the sessions of Wednesday will be devoted to features of special interest to delegates and other workers. Entertainment is offered from Tuesday night until Friday noon to all duly accredited delegates of Branches from a distance and to all missionaries of the Woman's Boards and the American Board. Applications for entertainment should be sent before October 1st to Mrs. Aaron E. Carpenter, 2025 Spring Garden Street, Philadelphia, Pa. Those desiring to secure boarding places at their own expense may consult Mrs. Carpenter in regard to this. There will be no reduction of railroad fares.

From the *Sonnen Aufgang*, we take the following:—

"Chinese Christians publish a number of excellent weeklies and monthlies, but until recently there has been no daily. On the 8th of last September, in Canton, the first Christian daily appeared, called *Tu-hun-sih-pao*. More than thirty-nine Christian Chinese, who were employed in literary work, will be contributors, and also three foreigners.

"Immediately after the revolution in 1911, a society of prominent Christians was formed to assist this enterprise, and large amounts have been contributed by Chinese who live in Japan, San Francisco, East India, Honolulu and New York. This new paper has branches in the whole Empire, and also abroad, in Japan, America, Straits Settlements. It is also read much by non-Christians, and is used to spread Christian thought."

Even on the elementary plane of a subscription our interest is really born with our contribution. It is surprising what a little investment of this kind will do to create and quicken a man's attention. And if we increase our capital, our interest in the institution increases with it. If we begin to withdraw our contribution, the interest itself is withdrawn. In all social causes our humane interests are in precise proportion to our investments. Our primary concern must be with the capital, and God will attend to the interest. Let us invest, in all high and holy things, all our mind and soul and heart and strength. And there will be returned to us in holy interest and affection "good measure, pressed down, shaken together, and running over."—*J. H. Jowett*.

WOMAN'S BOARD OF MISSIONS

Receipts from May 1 to June 1, 1914

MISS SARAH LOUISE DAY Treasurer

In mem. of Mrs. Catherine Grant, 20;
Friend, 2, 22 00

MAINE.

Eastern Maine Branch.—Mrs. J. Gertrude Denio, Treas., 347 Hammond St., Bangor. Anson, North, Ch., 1; Bangor, All Souls Ch., Women, 145, East Ch., Ladies' Aid Soc., 3, Hammond St. Ch., Ladies, 10.78; Bingham, Girls' Might and Mite Club, 5; Brewer, South, Ladies' Aid Soc., 2; Brooks, Ladies' Aid Soc., 1; Burlington, Aux., 3; Calais, Aux., 16, Cov. Dau., 25; Carroll, Aux., 5; Ellsworth, Aux., 16; Hampden, Ch., 16; Holden, Miss. Study Cl., 10; Lincoln, Jr. C. E. Soc., 2; Madison, Mrs. Dinsmore's S. S. Cl., 1, Woman's Assoc., 16; Norridgewock, Ch., Women, 7; Orono, Ladies' Guild, 10; Orrington, East, C. E. Soc., 3; Patten, Ch., Ladies, 3; Penobscot Co., Friend, 30; Presque Isle, Ch., Women, 10; Rockland, Pagoda Anchorage, 25, Miss Spofford's Legacy, 25, Women's Miss. Assoc., 26.90; Sandy Point, Aux., 10; Skowhegan, Aux., 10.17; Springfield, Aux., 5; Stockton Springs, Ch., Women, 1; Thomaston, Aux., 4; Veazie, Ladies' Aid Soc., 1.40, 449 25
Portland.—High St. Ch., S. S., Miss Twitchell's Cl., 5 00

Western Maine Branch.—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Friend, 3; Memorial Gift through Mrs. C. C. Harmon, 60; Alfred, Miss Snow in mem. of her mother, 5, Ladies' Union, Th. Off., 10, C. E. Soc., 3; Auburn, Woman's Miss. Soc., 1, High St. Ch., Cov. Dau., 25; Berwick, South, Aux., 35.50; Biddeford, Aux., 30; Brunswick, Aux., 75, S. S., 10; Cornish, Aux., 6; Cumberland Center, Aux., 25; Falmouth, West, Aux., 5; Freeport, Aux., 10; Freeport, South, Aux., 10.35; Harpswell Center, Aux., 7.50; Harpswell, North, C. E. Soc., 50 cts.; Litchfield, Ch., Miss Florence Libby, 2; Norway, C. E. Soc., 10; Paris, South, Ch., 2; Portland, High St. Ch., Friend, 100; C. E. Soc., 53, Second Parish Ch., Aux., 29.70, C. E. Soc., 3, Jr. C. E. Soc., 3, St. Lawrence Ch., Cov. Dau., 2, Prim. S. S., 32, State St. Ch., Friends, 30, Aux., 286.36, Evening Guild, 5, Jr. Guild, 5, Prim. and Inter. S. S., 18, West Ch., Aux., 5, Woodfords, Aux., 14.20, Y. L. Guild, 5; Saco, Aux., 15, S. S., Miss Riversmith's Cl., 1.25, Prim. S. S., 1.50; Waterville, Aux., 40; Westbrook, Aux., 21.90, Cov. Dau., 15, S. S., 3.70, Jr. Guild, 4.40; Winslow, Aux., 5; Vassalboro, Golden Rule M. B., 2; Yarmouth, Aux., 25; York, C. E. Soc., 15, 1,083 86

Total, 1,535 11

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Elizabeth

A Brickett, Treas., 69 North Spring St., Concord. Friend, 32; Brookline, Aux., 6.20; East Jaffrey, Aux. (with prev. contri. to const. L. M.'s Miss Delia J. Pierce, Mrs. S. Herbert Mower), 40; Manchester, Mrs. Emma B. French, 150, First Ch., Aux., 64; Meredith, Aux., 6; Milford, Heralds of the King, 26; Newport, Newport Workers, 80; North Conway, First Ch., 8.88; Portsmouth, Aux., 25; Salmon Falls, C. E. Soc., 2.50; Tamworth, Aux., 2.86; Tilton, Aux., 10; Troy, Aux. (25 of wh. to const. L. M. Mrs. Henry L. Barnard), 35; Warner, Aux., 12, 500 44

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. E. S. Gould, Treas., 58 Thorndike St., Lawrence. Ballardvale, Union Jr. C. E. Soc., 2; Lowell, First Ch., Prim. Dept., 10; Medford, Mystic Ch., Aux., 34.81; Melrose, Aux., 25, Jr. C. E. Soc., 5; South Medford, Union Ch., Aux., 18; West Medford, Christian League, 70; Winchester, First Ch., Miss. Union, 175; Woburn, Aux., 50, North Ch., Jr. C. E. Soc., 5, 394 81
Barnstable Association.—Miss Carrie E. Mitchell, Treas., South Dennis. Orleans, S. S. and C. E. Soc., 16 00

Berkshire Branch.—Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield. Int. M. P. Hulbert Mem. Fund, 25; Two Friends, 250; Adams, Aux., 70; Canaan, Aux., 23; Dalton, Aux., 452.17, Mrs. Zenas Crane, 250, Penny Gatherers, 5; Great Barrington, Aux., 25, S. S., 10.15, Jr. and Prim. Depts., 7.95; Hinsdale, Aux., 11.46, Mountain Rill Jr. Soc., 5; Housatonic, Aux., 35.35, Jr. C. E. Finding Out Club, 13; Interlaken, Aux., 22.50; Lenox, Aux., 18.82, S. S., 6.18; North Adams, Havstack M. B., 25; Pittsfield, First Ch., In Mem. Miss Margaret Burke, 250, Aux., 427.95, M. B., 50, Memorial Soc., 95, C. R., 6, Pilgrim Memorial Ch., Pilgrim Dau., 15, South Ch., Aux., 49.63, Jr. Soc., 5; Richmond, S. S., Beginners, Prim. and Jr. Classes, 10; Stockbridge, 9.25; West Stockbridge, 15, Aux., 13; Williamstown, Y. W. M. S., 10. Less expenses, 31.91 2,179 56

Cambridge.—First Ch., Margaret Shepard Soc., 5 00

Concord.—Off. at Semi-ann. Meet., 83 09

Essex North Branch.—Mrs. Nicholas C. Johnson, Treas., 300 Main St., Haverhill. Bradford, Ch., 13.75; Haverhill, West Ch., Ladies' Beneficent Soc., 25 cts., S. S., 4.85; Newbury, First Ch., M. C., 23.79; Newburyport, Friends, 100; South Byfield, Aux., 8.75, 156 39

Essex South Branch.—Miss Daisy Raymond, Treas., 120 Balch St., Beverly. Beverly, Dane St. Ch., Aux., Len. Off., 32.67, Immanuel Ch., Len. Off., 3.55, Washington St. Ch., Aux., Len. Off., 15,

- Second Ch., Woman's Union, Len. Off., 10.25; Danvers, First Ch., Ladies' Soc., Len. Off., 11.50, Maple St. Ch., Tuesday Club, 10; Essex, Mrs. David O. Mears, in loving mem. of Helen Grinnell Mears, 100; Gloucester, Trinity Ch., Aux. (Len. Off., 59.20), 112, S. S., Miss Brooks' Cl., 5, Sunbeam Cir., 10; Hamilton, Aux., Len. Off., 2.60; Lynn, Central Ch., Aux., 99.01, First Ch., Aux., Len. Off., 30; Lynnfield Center, Inter. C. E. Soc., 15; Marblehead, Ladies' Miss. Assoc., Len. Off., 26; Salem, Crombie St. Ch., Aux., Len. Off., 20.84, South Ch., Aux., Len. Off., 6; Saugus, Aux., Len. Off., 6.06; Swampscott, Aux., Len. Off., 30.27; Wenhams, S. S., Elementary Dept., 4, 549 75
- Franklin County Branch.**—Miss J. Kate Oakman, Treas., 473 Main St., Greenfield, Ashfield, Aux., 25.25; Buckland, Aux., 15.65, C. E. Soc., 5, Mary Lyon Cir., 1, North District S. S., 1; Deerfield, Aux., 25; Deerfield, South, Aux., 58.66; Greenfield, First Ch., Prim. S. S., 7, Second Ch., Aux., 6.95; Montague, Aux., 11.84; Northfield, Aux., 26, Evening Aux., 6; Orange, Aux., 43.70, Light Bearers, 1; Shelburne, Aux., 30; Whately, Aux., 22, 286 05
- Hampshire County Branch.**—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Amherst, Aux., 17, First Ch., Prim. S. S., 10, Second Ch., 26; Amherst, North, 13.50; Amherst, South, 12.40; Chesterfield, Aux. (25 of wh. to const. L. M. Miss Grace E. Munson), 26.55; Easthampton, Aux., 75, Dau. of Cov., 10; Florence, Aux. (prev. contri. const. L. M's Mrs. Rosetta Harris, Mrs. Edward C. Waite); Granby, Aux. (25 of wh. to const. L. M. Mrs. Irving H. Childs), 35, Sarah Nash Dickinson M. C., 10; Greenwich, C. E. Soc., 16; Hadley, Aux., 75, Hadley, South, Aux., 133.64; Hatfield, Aux., 42.35, Wide Awakes, 8.85; Haydenville, Aux., 25, Girls' Club, 5; Northampton, Edwards Ch., Aloha Guild, 50, Prim. S. S., 5, Southampton, Aux., 75; Williamsburg, Aux., 130; Worthington, Aux., 26.05, 827 34
- Middlesex Branch.**—Mrs. Frederick L. Clafin, Treas., 15 Park St., Marlboro. Milford, Ladies' Benev. Soc., 75; Natick, Aux., in mem. of Mrs. Charles H. Cook, 50, Jr. Soc., 5, 130 00
- Newtonville.**—Mrs. D. Brewer Eddy, 67 00
- Norfolk and Pilgrim Branch.**—Mrs. Mark McCully, Treas., 115 Warren Ave., Mattapan, Campello, Aux., 1; Holbrook, Aux., 4.32; Marshfield, Jr. C. E. Soc., 3.02; Milton, First Evangelical Ch., S. S., 3; Milton, East, Aux., 10; Weymouth, North, S. S., 5; Weymouth, South, Union Ch., Aux. (Add'l Len. Off., 55 cts.), 1.05, Clark M. B., 28; Wollaston, Little Lights M. B., 15, 70 39
- North Middlesex Branch.**—Miss Julia S. Conant, Treas., Littleton Common. Roxborough, Mrs. Mary E. Viets, 10; Fitchburg, German Ch., Aux., 6; South Acton, Aux., 15, 31 00
- Old Colony Branch.**—Miss Frances J. Rannels, Treas., 166 Highland Ave., Fall River, Middleboro, Sunshine Miss. Girls, 5; New Bedford, Trinitarian Ch., Miss. Guild, 10; North Middleboro, Aux., 17.65; Taunton, Winslow Ch., Aux., 48.20; West Wareham, Mrs. Julia R. Morse, 55, 135 85
- Springfield Branch.**—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield, Off. at Jr. Rally, 9.03; Off. at Y. P. Rally, 13.80; Chicopee, Third Ch., Aux., 40; Granville Center, Aux., 7; Holyoke, Miss M. Theolitia Ruggles, 3; First Ch., Aux., 59.72; Palmer, Second Ch., S. S., Jr. Dept., 14.30; Springfield, Mrs. H. W. Hulbert, 5, Hope Ch., King's Herald, 10, Memorial Ch., S. S., 25, North Ch., Aux. (75 of wh. to const. L. M's Miss Ella R. Taylor, Mrs. Orson Swift, Miss Elva West), 77; Westfield, Second Ch., Mrs. Cephas Guillet, 5, 268 85
- Suffolk Branch.**—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Allston, Woman's Assoc., 118.89, Dau. of Cov., 20, C. R., 32.91, Jr. C. E. Soc., 7.54; Auburndale, Aux., 95, Search Light Club, 30; Boston, Central Ch., Aux., 50, Mt. Vernon Ch., Jr. Miss. Soc., 15, Old South Ch., Aux., 165, Mizpah Class Aux., 20, Union Ch., Friend, 5, Boston, South, Phillips Ch., Aux., 34, Jr. C. E. Soc., 10, Phillips Chapel, Jr. C. E. Soc., 5; Brighton, Cheerful Workers, 25, S. S., 10; Brookline, Leyden Ch., Aux., 136.71; Cambridge, First Ch., Margaret Shepard Soc., 10, Captains of Ten, 5, Pilgrim Ch., Little Pilgrim M. C., 15, Prospect St. Ch., Miss. Study Cl., 8.50, Bearers of Glad Tidings, 5; Chelsea, Central Ch., Aux., 30, Prim. Dept. S. S., 5, First Ch., Floral Cir., 15; Dedham, Aux., Easter Off., 43.95, S. S., 6.02; Dorchester, Central Ch., Jr. C. E. Soc., 5, S. S., 14.60, Prim. Dept., 5, Harvard Ch., Aux., 15, S. S., 5, Pilgrim Ch., Aux. (Len. Off., 34), 40, Romney Ch., Always Faithful Cir., 7.50, Village Ch., Aux. (Len. Off., 17.36), 62; Everett, Mystic Side Ch., Jr. C. E. Soc., 5; Foxboro, Cheerful Workers, 30; Hyde Park, Jr. Aux., 59; Jamaica Plain, Boylston Ch., Willing Helpers, 5, S. S., Kind. Dept., 2, Central Ch., Aux., 60, S. S., Prim. Dept., 5; Mansfield, Prim. Dept., 5; Needham, Woman's Cong'l Club, 50; Neponset, Trinity Ch., Stone Aux. (Len. Off., 25.67), 31.67, S. S., Jr. Dept., 7, Prim. Dept., 3; Newton Centre, First Ch., Sunshine Soc., 40; Newton Highlands, Aux., 20.78, Jr. C. E. Soc., 5; Newton, West, Red Bank Soc., 15; Newtonville, Central Ch., Woman's Assoc., 125, S. S., 8.40; Roxbury, Eliot Ch., Aux. (Th. Off., 18.50), 20.50; Roxbury, West, Woman's Union, 63.79; Somerville, First Ch., Jr. C. E. Soc., 20.98, Highland Ch., Women Workers, 20; Somerville, West, Lower Lights, 15; Waltham, King's Messengers, 12; Watertown, Friend, 12; Waverley, C. R., 43 cts.; Wellesley Hills, Aux., Add'l Len. Off., 4.05, S. S., 3, 1,726 52
- Whitinsville.**—Friend, 40 00
- Worcester Co. Branch.**—Mrs. Thomas E. Babb, Jr., Treas., 18 Shattuck St., Worcester. Boylston, Ladies' Benev. Soc., 10; Dana, Ch., 2; Northbridge, Rockdale Aux., 63.87; Warren, Aux., 7.60; Webster, Jr. Dept. S. S., 16; Whitinsville, Aux., Easter Off., 59.50, E.C.A.-D. Band, 11.77; Winchendon, Aux. (Th. Off., 34.60) (with prev. contri. to const. L. M's Mrs. F. E. Prichard, Mrs. E. D. Sargent, Mrs. Ella Brown, Mrs. George Tolman), 99.50, King's Dau., 5; Worcester, Bethany Ch., Prim. S. S., 5, Hope Ch., Ladies' Miss. Soc., 1.80, Park Ch., Aux., 10, Pilgrim Ch., Woman's Assoc., 3, Plymouth Ch.,

Woman's Assoc., 49.41, Union Ch.,
Aphorizo Club, 15,

359 45

Total, 7,327 05

LEGACIES.

Gardner.—Augusta G. Haywood, by
Edward G. Watkins, Extr., 500 00
Pittsfield.—Mary J. Cooley, by Irving D.
Ferry, Extr., add'l 20 00
Pittsfield.—Miss Mary L. Adam, through
Aux., First Ch., Pittsfield, and Treasurer
of Berkshire Branch 100 00
Worcester.—Harriet Wheeler Damon by
Frank H. Wiggan, Trustee, add'l 50 00

Total, 670 00

RHODE ISLAND.

Rhode Island Branch.—Miss Grace P.
Chapin, Treas., 150 Meeting St., Providence.
Int. on Bank Bal., 5.64; Bristol,
Aux., 110, Light Bearers, 10, Prim. Dept.
S. S., 6; Central Falls, Women's Social
Club, 100, Sr. Aux., 100; Chepachet, S. S.,
2; East Providence, Newman Ch., Aux.,
Len. Off., 24; Kingston, Aux., Len. Off.,
13.25; Peace Dale, M. B., 10; Providence,
Academy Ave. Ch., Miss. Club, 10, Free
Evangel Ch., Women's Guild, 50, Plymouth
Ch., Whittelsey Memorial Cir., 55,
Jr. Dept. S. S., 6; Saylesville, Aux., 75;
Wood River Junction, Aux., 5; Woon-
socket, Globe Ch., Ladies' Union, 45,

626 89

CONNECTICUT.

Eastern Connecticut Branch.—Miss Anna
C. Learned, Treas., 255 Hempstead St.,
New London. Off. at Jr. Rally, 8; Boz-
rah, Aux., 3.50; Brooklyn, Aux., 10; Central
Village, Aux., 12; Chapin, Aux., 20;
Colchester, Aux. (prev. contri. const. L.
M.'s Mrs. John A. Young Mrs. C. B.
McIntosh), Boys' M. B., 5, C. R., 2.50,
Wide Awake M. C., 10.86; Danielson,
Aux., 19.23; Hanover, Aux., 70, Jr. C. E.
Soc., 3, S. S., Prim. Cl., 2; Jewett City,
Aux. (Easter Off., 4.70), 14.70; Lebanon,
Goshen Aux. (25 of wh. to const. L. M.
Mrs. John H. Knott), 26.10, S. S., Prim.
Cl., add'l, 21 cts.; Ledyard, Aux. (to
const. L. M. Miss Nellie Geer), 25; Lis-
bon, Aux. (25 of wh. to const. L. M. Miss
Alice Kennedy), 30; Mystic, Aux., 20;
New London, Miss Clara W. Newcomb,
5, First Ch., Aux., 31.50, C. E. Soc., 5,
Second Ch., Aux., 75; Norwich, Broad-
way Ch., Aux., 1,300, Park Ch., Aux.,
191.68, C. R., 12.73, Second Ch., Aux., 50,
C. R., 3.02, Thistle-down M. C., 10.52,
Greeneville, Aux., 30.15, Taftville, Aux.,
3; Old Lyme, Aux., Easter Off., 34;
Plainfield, Aux., 11, Searchlight Miss.
Club, 10; Preston City, Aux., 17.50, C. E.
Soc., 2, S. S., Mrs. Shedd's Cl., 1; Scot-
land, Aux., 10; Stonington, Second Ch.,
Aux., 10.40; Thompson, Aux., Easter
Off., add'l, 1.50; Wauregan, Aux., 40,
Busy Bees M. C., 10, Golden Rule Club,
10,

2,157 16

Hartford Branch.—Mrs. Sidney W. Clark,
Treas., 40 Willard St., Hartford. Int.
Clara E. Hillyer Fund, 202.50; Int. Julia
W. Jewell Fund, 40; Off. at Children's

Rally, 15.06; Collinsville, Aux. (to const.
L. M. Mrs. Caroline E. Humphrey), 25;
Farmington, Aux., 19.50, Woman's Benev.
Fortnightly Soc., 25; Glastonbury, Aux.,
42 50; Hartford, Mrs. Charles W. Gross,
10, Asylum Hill Ch., Aux., 125, Girls' M.
C., 30, Village St. Sewing Cl., 2; Newington,
Aux., 7.14; Plainville, Aux., 20;
Suffield, Aux., 6; Talcottville, Miss. John
J. Talcott, 15; Terryville, Aux., 41,

635 70

New Haven Branch.—Miss Edith Woolsey,
Treas., 250 Church St., New Haven.
Friend, 1,000; Friend, 286; Friend, 200;
Friend, 100; Ansonia, Aux., 173; Bark-
hamsted, Aux., 10; Bethel, Aux., 35;
Bridgeport, Olivet Ch. (with prev. contri.
to const. L. M.'s Mrs. Mary Youngs, Mrs.
William Tait, Mrs. John Leonard), 47.50;
Chester, Aux., 106; Clinton, Aux. (25 of
wh. to const. L. M. Mrs. Frank Park), 35;
Cornwall, Aux., 41; Derby, First Ch.,
Aux., 57, C. E. Soc., 49; Easton, Aux., 10;
Ellsworth, Aux., 15; Essex, Aux. (50 of
wh. to const. L. M.'s Miss Ida R. Post,
Mrs. F. B. Gunn), 60; Fairfield, Aux.,
60; Harwinton, Aux., 10; Higganum,
Aux., 52; Ivoryton, Aux. (with prev.
contri. to const. L. M.'s Mrs. George Bab-
cock, Mrs. Irving A. Burnap, Mrs.
Charles Haskell, Miss Doris Miller, Miss
Helen Sterling), 87.75; Kent, Aux., 15.42;
Meriden, Center Ch., Aux. (with prev.
contri. to const. L. M.'s Mrs. F. R. Bowen,
Mrs. M. B. Carrier, Mrs. A. J. Churchill,
Mrs. John O. Couch, Mrs. Alfred Dunlop,
Miss Mary E. Hall, Mrs. Charles Hickox,
Mrs. W. A. Ives, Mrs. J. J. Ives, Mrs.
Lydia S. Todd), 173, First Ch., Cheerful
Givers, 40; Middlebury, Mizpah Cir., 15;
Middletown, First Ch., Aux., 41.52, South
Ch., Aux., 10.81; Milford, First Ch., Aux.
(25 of wh. to const. L. M. Mrs. Lucy
Treat Smith), 30.50; Mount Carmel, Aux.
(to const. L. M.'s Miss Julia H. Galpin,
Mrs. Frank Scott), 50; New Haven, Mrs.
H. P. Frost, 100, Dwight Pl. Ch., Aux.,
133.44, Howard Ave. Ch., Aux., 18, Ply-
mouth Ch., Aux., 142.45, Light Bearers,
26.25, Jr. S. S., 13, Prim. S. S., 5, United
Ch. (100 of wh. in mem. of Hannah D.
Hume), 518, Laoni Cir., 35, Girls' League,
12; Westville Ch. (prev. contri. const. L.
M.'s Mrs. Henry Goodman, Mrs. J. L.
Bradley); North Branford, Aux., 10;
North Greenwich, Aux., 23; North Mad-
ison, Aux., 7.55; North Stamford, 9;
North Woodbury, Aux., 22; Norwalk,
Aux., 8; Portland, Aux., 36; Prospect,
Aux., 15; Redding, Morning Star Band
(25 of wh. to const. L. M. Miss Rutha P.
Gorham), 30; Saybrook, Aux., 7.55; Sey-
mour, Aux., 35; Sharon, Aux., 50; Shel-
ton, Aux., 71.75; Southport, Aux., 63;
Stamford, Aux., 45.40; Stratford, Aux.,
18.80; Thomaston, Aux., 3; Torrington,
Aux., 17; Trumbull, Aux., 55; Young
Ladies, 6; Wallingford, 40; Washington,
Aux., 47.10; Watertown, Aux. (50 of wh.
to const. L. M.'s Mrs. Herbert Barber
Howe, Mrs. Lucy Farnham Doolittle),
62.75, Dau. of Cov., 10; Westchester, Aux.,
5.25; West Haven, Aux. (prev. contri.
const. L. M.'s Mrs. Arthur R. Brown,
Mrs. George Brown, Miss Elizabeth
Wilkinson); Westport, 15.50; Winsted,
Second Ch., Aux., 54.85,

4,584 14

Total, 7,377 00

NEW YORK.

New York State Branch.—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Albany, Aux., 34.50, King's Dau., 15, S. S., 7.50, C. E. Soc., 7, C. R., 4, Prim. Dept. S. S., 2; Berkshire, Aux., 23; Binghamton, East Side Ch., W. F. M. S., 5; Briarcliff Manor, Aux., 50; Brooklyn, Brooklyn Hills, Aux., 10, Central Ch., King's Guild, 5, Jr. Aux., 26, Ch. of Evangel, Earnest Workers, 10, Lewis Ave. Ch., Aux., 25, Earnest Workers, 42, Park Ave. Branch, C. E. Soc., 3, Park Slope Ch., Aux., 20.56, Parkville Ch., Aux., 19.08, Plymouth Ch., Guild, 475, H. W. Beecher Cir., 25, Roxanna Beecher Cir., 15, Mayflower Jr. C. E. Soc., 5, Puritan Ch., Aux., 30, Richmond Hill Ch., Aux., 27.50; Buffalo, Mrs. W. H. Crosby, 50, Fitch Mem. Ch., 7.40; Burrs Mills, Aux., 5; Camden, Aux., 20, Friend, 25, Jr. C. E. Soc., 8.50; De Ruyter, Aux., 2.50; Elbridge, Aux., 21.14; East Bloomfield, 32; Flushing, First Ch., 50, Aux., 116.54, Acorn Band, 15.58; Fulton, Aux., 4.37, Jr. C. E. Soc., 50 cts.; Hamilton, S. S., 1.25; Homer, Dau. of Cov., 15, C. R., 3.15, C. E. Soc., 2.50; Ithaca, Aux., 44; Jamestown, First Ch., Aux., 62.50; Kinatone, Aux., 5; Lockport, First Ch., Aux., 55; Moravia, Young Ladies, 8.25; Neath, Pa., Aux., 10; Newark Valley, Aux., 28.50, Carry the News Club, 5; New York, Bedford Park Ch., Aux., 18.56, C. R., 8.83, Broadway Tabernacle, S. S., 1.0, Pilgrim Ch., Aux., 10; Phoenix, Aux., 41.40, Prim. Dept. S. S., 4; Port Leyden, Aux., 5; Randolph, Aux., 8.25; Rensselaer Falls, C. E. Soc., 5; Rochester, South Ch., C. R., 5; Rocky Point, Mrs. M. S. Hallock, 6; Sayville, Aux., 45, C. R., 3.25; Saugerties, Aux., 14; Sidney, C. R., 5; Syracuse, Danforth Ch., Young Ladies, 20, S. S., 5, Prim. Dept., 4, Good Will Ch., C. E. Soc., 5, Prim. Dept. S. S., 5, Lend-a-Hand Cir., 4.38, Pilgrim Ch., Aux., 5, Jr. C. E. Soc., 4, Plymouth Ch., Aux., 27.39 Less expenses, 341.48, 1,512 40

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas., 312 Van Houten St., Pater-

son, N. J. Friend, through Miss Isabel M. Blake, 1,000; Friends, through Miss Isabel M. Blake, 10.75; D. C., Washington, First Ch., Aux. (150 of wh. to const. L. M's Mrs. Mary E. Brown, Mrs. A. B. Cliff, Miss Ellen D. Coop, Mrs. Emma V. Morgan, Mrs. Clara C. Rand, Mrs. Mary W. Storey), 175, S. S., 11.40, Mt. Pleasant Ch., League of Service, 30; Md., Baltimore, Associate Ch., Aux., 125, C. E. Soc., 37.50; N. J., Chatham, Stanley Ch., Aux., Easter Off., 15, M. B., 5.11; Glen Ridge, Aux., 75; Montclair, First Ch., Aux., 338, Watchung Ave. Ch., Jr. Aux., 3.50, S. S., 8.22; Newark, First Ch., Aux., 45, Belleville Ave. Ch., Aux., 20; Plainfield, Aux., (Easter Off., 48.35), 73.35; Upper Montclair, Aux., Easter Off., 60, 2,032 83

CANADA.

Canada.—Cong'l W. B. M., Miss Emily Thompson, Treas., Toronto, 1,486 52

TURKEY.

Marash.—Miss Ellen M. Blakely, 11, Miss Annie E. Gordon, 11, 22 00

Donations,	\$17,883 20
Buildings,	4,137 67
Specials,	424 43
Legacies,	670 00

Total,	\$23,115 24
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TOTAL FROM OCT. 18, 1913 TO JUNE 1, 1914.

Donations,	\$81,171 85
Buildings,	33,850 29
Specials,	1,806 91
Legacies,	27,405 20

Total,	\$144,234 25
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GOLDEN ANNIVERSARY GIFT.

Previously acknowledged,	\$68,880 31
Receipts of the month,	4,137 61

Total,	\$73,017 92
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WOMAN'S BOARD OF THE PACIFIC

Receipts for April, 1914

MISS HENRIETTA F. BREWER, Treasurer, 770 Kingston Ave., Oakland, Cal.

CALIFORNIA.

Northern California Branch.—Mrs. E. A. Evans, Treas., Mill Valley. Benicia, 2.50; Berkeley, First, 64; Cash, 1; Ceres, 15; Grass Valley, 10; Little Shasta, 5; Oakland, First, 32, Guild, 50, Pilgrim, 25, Cradle Roll, 1, Plymouth, 20; Petaluma, 18; Rio Vista, 15; San Francisco, First, 162.50, Gift of Mrs. E. A. Evans, 75, Mission, 10, Richmond, 1.50; Saratoga, 11; Suisun, 10; Sunnyvale, 7.50; Sonoma, 6.25, 542 25

OREGON.

Oregon Branch.—Mrs. A. L. Cake, Treas.,

421 West Park St., Portland. Corralis, 5; Eugene, S. S., 11; Laurelwood, 5; Portland, First, 131.94; Salem, Central Howell, 4; Sunnyside, 8.50, C. E., 15, 180 44

UTAH.

Utah Branch.—Salt Lake City, First (for boarding school, Lintsing), 5 00

Total,	727 69
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R. B. FERRIER, Acting Treas.

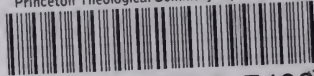
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